

5-1982

A Cultural Community Center for the Catawba Indian Reservation, York County, South Carolina

James R. Steverson
Clemson University

Follow this and additional works at: https://tigerprints.clemson.edu/arch_tp



Part of the [Architecture Commons](#)

Recommended Citation

Steverson, James R., "A Cultural Community Center for the Catawba Indian Reservation, York County, South Carolina" (1982).
Master of Architecture Terminal Projects. 168.
https://tigerprints.clemson.edu/arch_tp/168

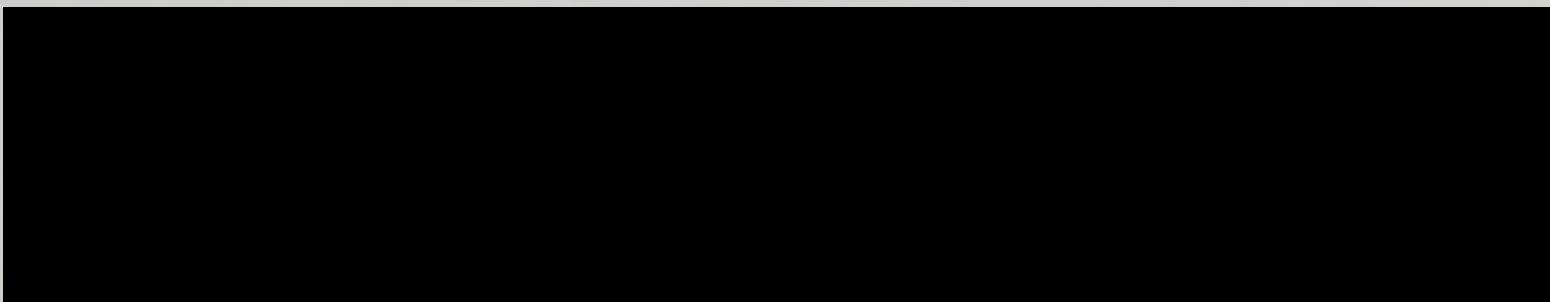
This Terminal Project is brought to you for free and open access by the Non-thesis final projects at TigerPrints. It has been accepted for inclusion in Master of Architecture Terminal Projects by an authorized administrator of TigerPrints. For more information, please contact kokeefe@clemson.edu.

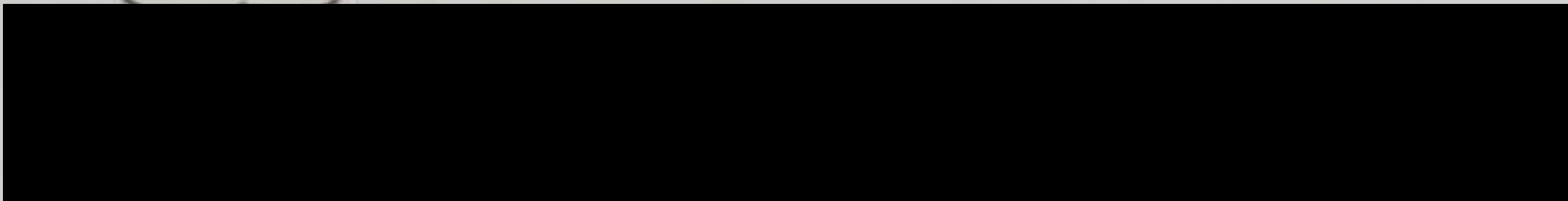
A CULTURAL COMMUNITY CENTER FOR THE CATAWBA INDIAN RESERVATION

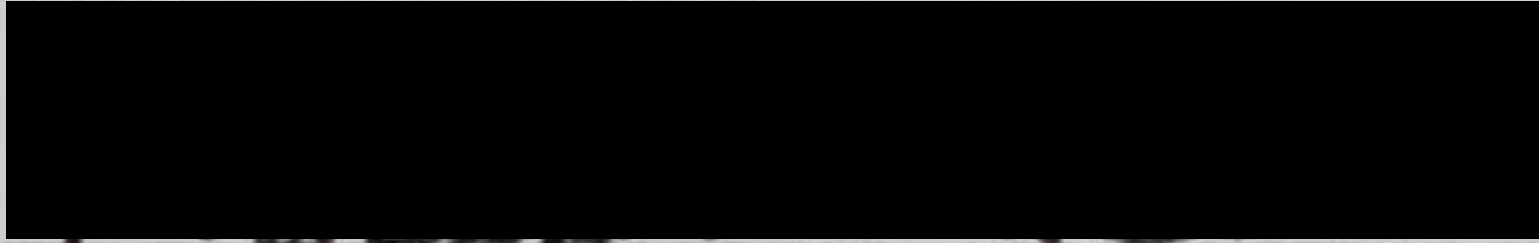
YORK COUNTY


SOUTH CAROLINA

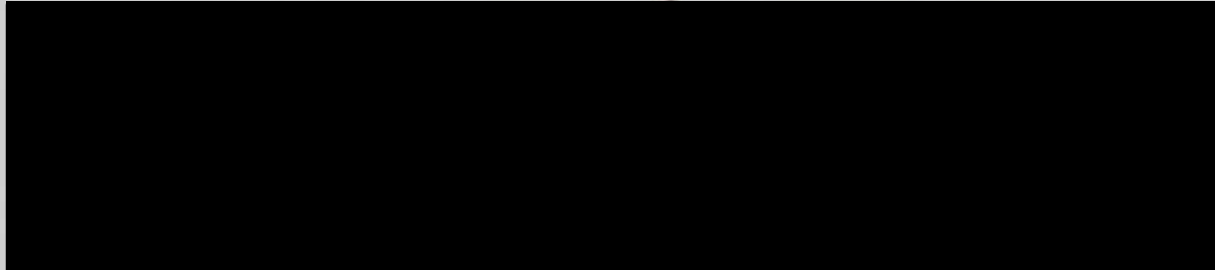
A terminal project submitted to the Faculty of the College of Architecture,
Clemson University, in partial fulfillment of the requirements for the degree
of Master of Architecture.


James R. Steverson, Spring 1982

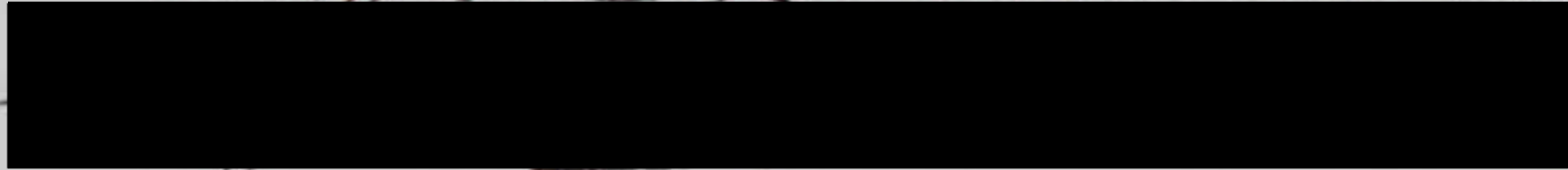

Committee Member


Committee Member


Committee Member


Committee Chairman


Head, ~~Department~~ of Architectural Studies


Dean, College of Architecture

This project is dedicated to my sister without whose help and guidance it would have never become a reality, and to my mother and father who picked me up when I fell--who gave me new strength and spirit when it seemed as if all would collapse around me.

608019

Special thanks to Peter Lee, Yuji Kishimoto,
Don Collins, and Fritz Roth for thier enthusiasm,
inspiration, and guidance.

TABLE OF CONTENTS

	Page
INTRODUCTION.....	1
THE AMERICAN INDIAN TODAY.....	4
HISTORY OF THE CATAWBA INDIANS.....	19
THE CATAWBA INDIANS IN A MODERN SOCIETY.....	35
ECONOMIC FEASIBILITY ANALYSIS.....	40
RESOURCES.....	60
SETTING.....	76
SITE.....	87
ACTIVITIES.....	99
SPACES.....	109
RESPONSE.....	114
FOOTNOTES.....	130
BIBLIOGRAPHY.....	137

KING HAGLER'S TALK

AUGUST 29, 1754

As to our Liveing on those Lands
we Expect to live on those Lands we now possess
During our Time here
for when the Great man above made us
he also made this Island
he also made our forefathers and of this Colour and Hue.
(Showing his hands & Breast)
he also fixed our forefathers and us here
to Inherit this Land and Ever since
we Lived after our manner and fashion
we in those Days, had no Instruments
To support our living
but Bows which we compleated with stones,
knives we had none,
and as it was our Custom in those days to Cut our hair . . .
we Did [this] by Burning it of[f] our heads and Bodies
with Coals of Fire,
our Axes we made of stone
we bled ourselves with fish Teeth
our Cloathing were Skins and Furr
instead of which we [now] Enjoy those Cloaths
which we got from the white people
and Ever since they first Came among us
we have Enjoyed all those things
that we were then destitute of
for which we thank the white people,
and to this Day
we have lived in a Brotherly Love & peace with them
and more Especially with these Three Governments
[South Carolina, North Carolina, and Virginia]
and it is our Earnest Desire
that Love and Friendship
which has so Long remain'd
should Ever continue.

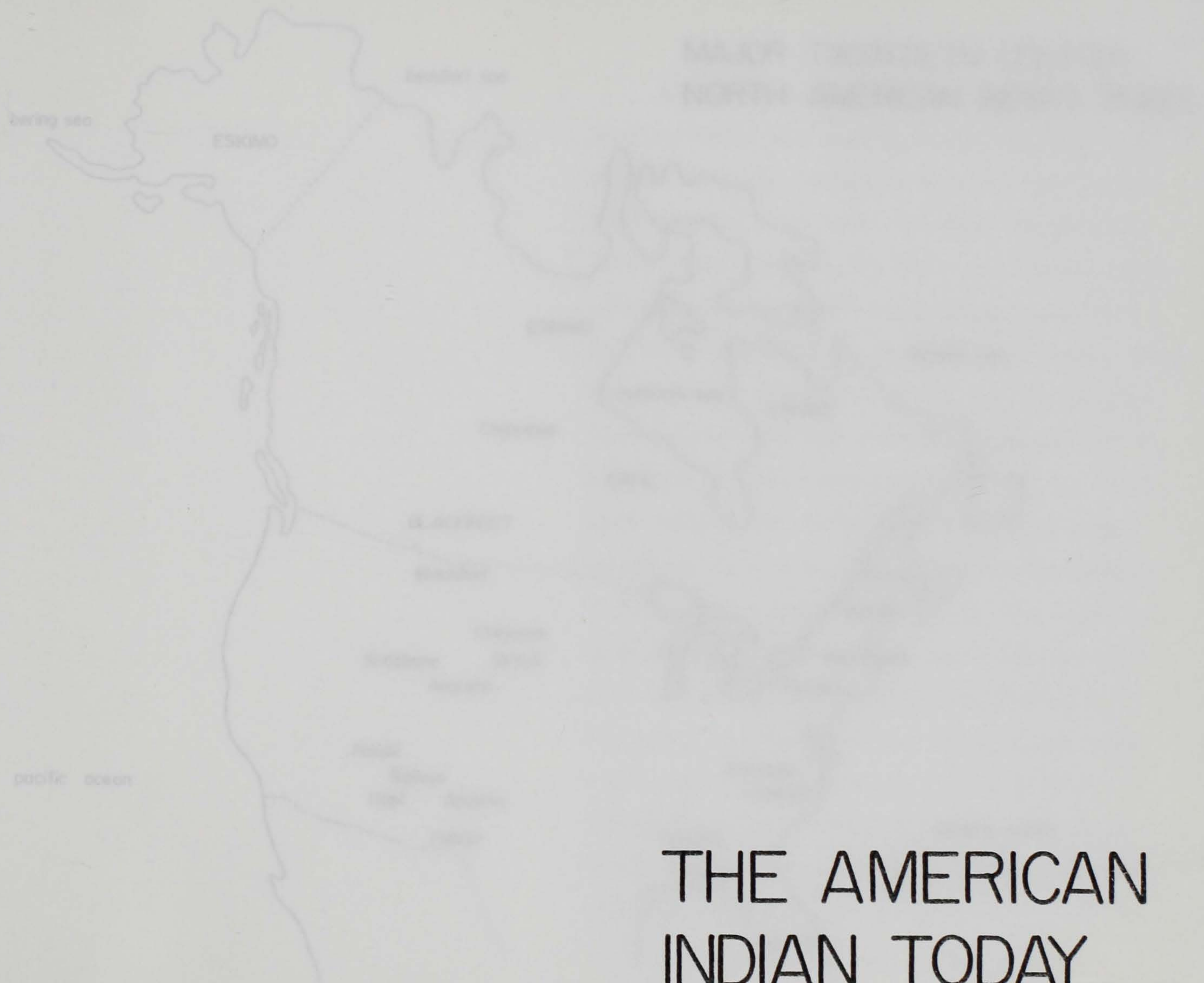
—from the North Carolina Colonial Records.

(This speech of the Catawba leader as interpreted by Matthew Toole is unchanged in spelling and punctuation from its public records' entry, except that it has been divided into lines to show its poetic qualities.)

INTRODUCTION

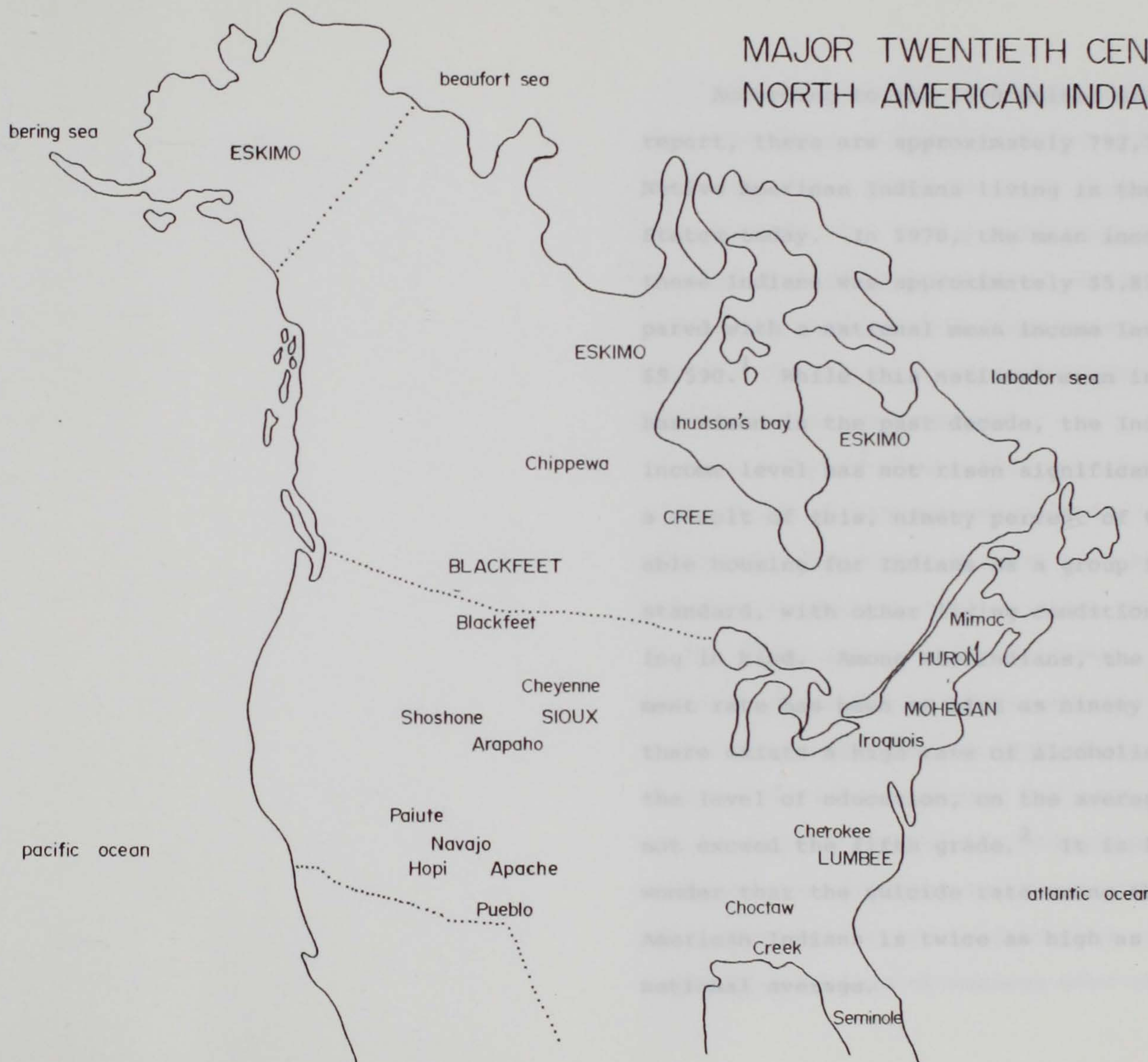
The Catawba Indian Nation was once one of the largest and most powerful Indian nations in the southeast. Over the years as a result of disease, poor social conditions, and assimilation into the white culture, the Catawba Indian Nation has been reduced to less than two thousand known members of blood descent. The majority of these Indians live on what is known as the Catawba Indian Reservation. The Catawba Indian Reservation is a 630 acre tract of rocky, partially wooded land along the Catawba River. Approximately ten miles southeast of Rock Hill, South Carolina in York County, the reservation is currently held in trust by the State of South Carolina, pending a land claim settlement by the Catawba Indian Nation. The Catawbans of today not only are striving for recognition and awareness from the surrounding community, but also from within the tribe as well for a new sense of identity.

A cultural/community center has been proposed as a vital approach to achieving this recognition and identity. This cultural/community center would act to achieve community focus and serve as an educational facility for the Tribe. Space would be provided for a museum, a meeting hall, administrative offices, classrooms, craft studios, and recreational areas. In creating this focus for the Reservation, the opportunity would exist to plan other areas of the Reservation as well. The challenge of this project goes beyond creating a physical environment to satisfy a set of functional needs--it also requires the ability to represent and capture in a built form the pride of an unfamiliar culture deeply rooted in tradition.



THE AMERICAN INDIAN TODAY

MAJOR TWENTIETH CENTURY NORTH AMERICAN INDIAN TRIBES



According to the 1970 United States census report, there are approximately 792,730 plus Native American Indians living in the United States today. In 1970, the mean income for these Indians was approximately \$5,832 as compared with a national mean income level of \$9,590.¹ While this national mean income level has risen in the past decade, the Indian mean income level has not risen significantly. As a result of this, ninety percent of the available housing for Indians as a group is substandard, with other living conditions following in kind. Among the Indians, the unemployment rate has been as high as ninety percent, there exists a high rate of alcoholism, and the level of education, on the average, does not exceed the fifth grade.² It is little wonder that the suicide rate among the Native American Indians is twice as high as the national average.

These statistics leave little doubt that there exists a critical need for aid programs to assist the Indians in their social plight. The question that arises from this, however, is that with the availability of state and federal welfare programs that exist today, why are the Native American Indians still one of the poorest minorities?

In order to answer this question, there needs to be an understanding of the policies, attitudes, and services which have been applied toward the American Indians since the arrival of the white man on this continent. Problems began to occur for two main reasons: 1) the colonists viewed the new land as property, whereas the Indians viewed the land as life, and 2) despite the aid the Indians gave the colonists in adjusting to the new land the colonists' spirit of arrogance and superiority nurtured a feeling of mastery over the new

land. As a result the attitude taken toward any conflict with the Indians was to remove them (the Indians) from the land.³

Recognition of the problems brought to bear on the Indians by the colonists first came in 1775 when the Continental Congress established three Indian departments in the northern, middle, and southern parts of the country to handle the financial affairs and support of the Indians in these regions. The irony of these departments is that while supposedly being created to protect the interest of the Indians they actually functioned to protect the welfare of the colonists by insuring the neutrality of the Indians during the Revolutionary War.

Following the Revolutionary War, in 1789, the Bureau of Indian Affairs was established under the war department in order to begin administering to the medical and educational

needs of the Indians, and at the same time, form treaties for the purchase of Indian land.⁴

In 1820, under the administration of Andrew Jackson, the Indian Removal Bill was enacted. Believing that the Indian and the white man could not live together, Andrew Jackson used this bill to remove all Indians to the territory beyond the Mississippi (to what is now Oklahoma) and allow them to live as they pleased.

Several situations resulted from this action:

1) The eastern Indian population was reduced from 125,000 Indians in 1820, to less than 30,000 Indians by 1844. 2) Inter-tribal warfare increased due to the forced mixing of what were historically enemy tribes. 3) An increased level of tension arose between the Indians and the white man.⁵

During the Civil War and post Civil War era little attempt was made toward the betterment of the Indians' situation. The prevailing attitude of the time was that "the only good

Indian is a dead Indian."⁶ What was to ultimately develop from this attitude became known as the Reservation System. Begun in 1868, this system was believed to be the Indians' only chance for survival. The essence of this system was that "no persons or white persons shall be permitted to settle upon or occupy any portion of the territory, or without consent of the Indians, pass through the same."⁷

It was hoped that by granting the Indians land through the Reservation System, a means of dealing with and controlling the Indians would result. The great flaw in the Reservation System, however, was the fact that the majority of the policy makers of that time assumed that the cause of all Indian related problems stemmed from the Indians' desire for land--unfortunately this was not the case. As a result, the Indians became increasingly isolated from the white man's society.⁸

In the early 1920's, there was a brief movement to reform policies toward the treatment of Indians. The only highlight which came out of this movement was the granting of citizenship to all Native American Indians in 1924.⁹ The next big thrust toward Indian reform was not to be seen until 1934 under the New Deal policies of the Roosevelt administration. Due to the efforts of John Collier, Commissioner of Indian Affairs at that time, an Indian Reorganization Act was formulated as an attempt to reevaluate the thinking toward Indian administration of the past century. During this period the Indian population experienced a new upswing despite many continued problems. Basically, however, the act fell short of meeting Indian needs and left areas of neglect in health, education, and water and mineral rights.¹⁰

The next significant occurrence came during the 1950's when many tribes considered becoming

self-sufficient and terminating their ties with the federal government. In 1946, Congress had ordered the Department of the Interior to make a full report on each tribe under the government's jurisdiction. In 1953, the reports' results indicated that all tribes should be terminated as soon as possible.¹¹ As a result of this report a campaign began to pressure the Indians to accept termination of federal protection and federal services. A total of nineteen tribes lost federal recognition, the Catawba Indian Nation being among them.

Along with tribal status termination was to be the abolishment of the Bureau of Indian Affairs and the issuing of title to land totaling approximately fifty-million acres. Although the Bureau of Indian Affairs was corrupt, controlled their lives, and was run by white men, many Indian tribes who were able to retain federal recognition during this time fought to

keep the Bureau's existence. These Indians feared that they might be obliterated in the future as tribes and would lose what little they had gained in the past if the Bureau were to be abolished.¹² The Bureau of Indian Affairs was never abolished.

With the coming of the decade of the 1960's the notion of termination became a discredited policy.¹³ New legislation brought a reawakening to the plight of the American Indians. Building loans became available, and new agencies, with no commitment to assimilate the Indians into the white society, were formed to deal with the unique social needs of the Indian populous. In 1962, the Manpower Development and Training Act was passed which became a comprehensive act for on-the-job training for the Indians as well as other minority groups. Other programs developed during this time which aided the Indians were Vista, the Job Corps, and the Home Improvement Act.

From 1966 to 1967 a survey was conducted by the Department of Labor, and the survey's findings concluded that every effort should be made to encourage and preserve the Native American Indian cultures.¹⁴ In a message to Congress in 1970, President Richard Nixon expressed his own belief in the ideal of Indian self-determination, calling self-determination an Indian right. Nixon's speech was only a statement of intent and while it in itself did not bring about change, it did point Indian policy in a new direction.¹⁵ Nixon promised to request money from Congress to fund Indian programs in the areas of education and health, and to educate the urban Indians as to their own eligibility for welfare services.¹⁶ Some programs which developed out of this were the Comprehensive Employment Training Act (CETA) and the Work Incentive Program (WIN).

Despite these new programs and policies, the Bureau of Indian Affairs remained the primary governmental agency for the Indians, and the main caretaker and guardian of Indian land, money, and almost everything else in the Indians' behalf. Thus through the 1970's the goal of assimilation gave way to the encouragement of Indian self-determination and unprecedented federal efforts to help Indians meet their social welfare needs. It is ironic however that despite the one billion dollars spent annually on Indian programs, the American Indian still remains one of the most impoverished people in America today.¹⁷ This tends to point out that possibly too much money is being spent on "the wheels of bureaucracy" instead of being spent on the heart of the Indian blight.

The limited success of current and past Indian welfare programs is centered around the

fact that the white man has still made little effort to obtain an understanding of the underlying principles of the Indian culture. Any attempt to determine the extent to which Indians will utilize available social welfare services must take into account the following cultural factors:

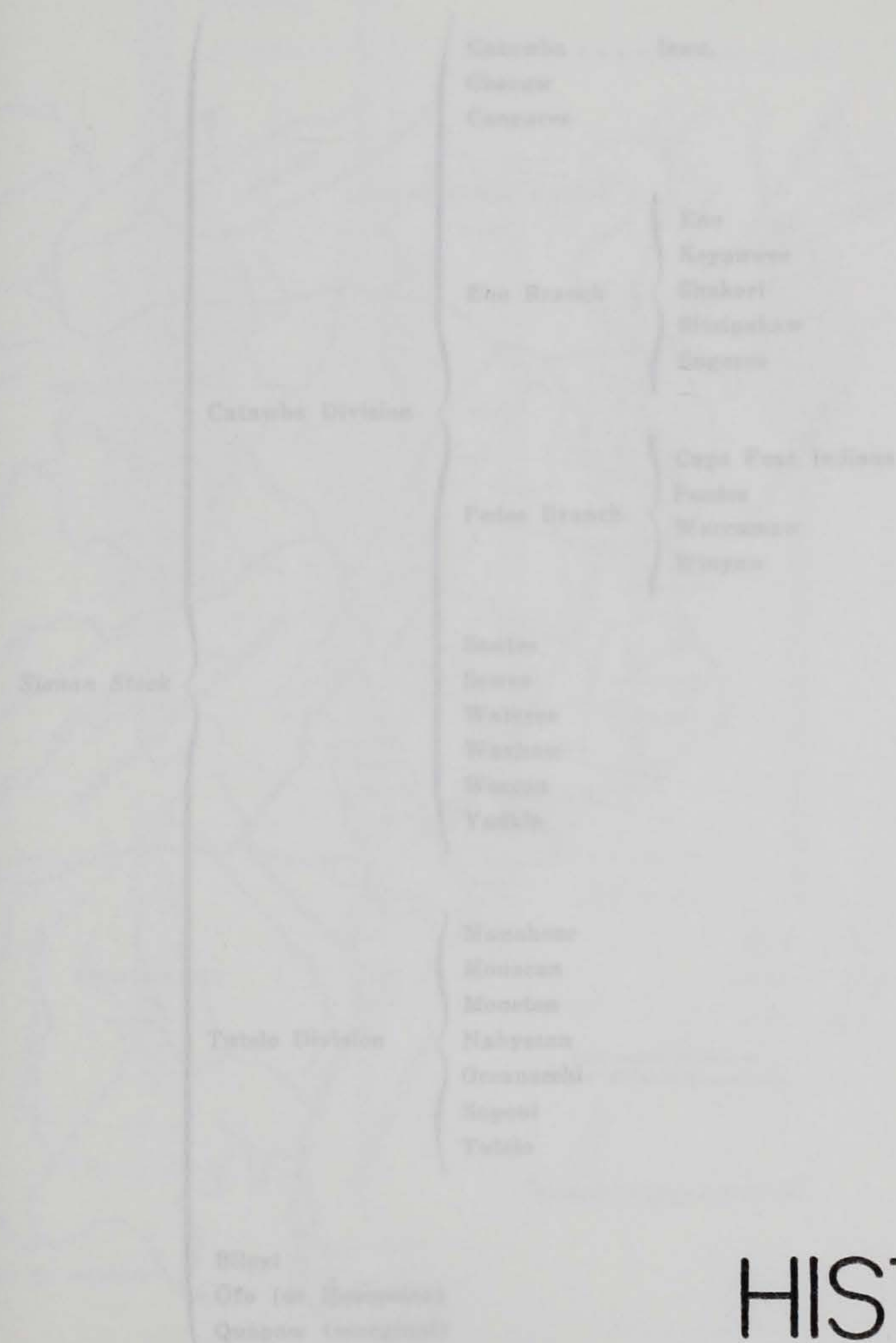
- 1) A basic element of the Indian culture is the principle of noninterference which states that "...any kind of intervention is contrary to the Indian's strict adherence to the principle of self-determination."¹⁸
- 2) The Indian is taught to accept adversity without complaining.¹⁹ To receive assistance would be evidence of an inability to bear life's hardships.
- 3) The Indian's optimistic toughness assures him that although there are good and bad people in the world, the good people will eventually triumph because of their goodness.²⁰ An Indian will believe that if he leads a good life, his needs will be met.
- 4) The Indian concept of sharing reveals that the accumulation of material goods for status is alien to Indian

It culture. Indians believe that "... one's worth is measured by one's willingness and ability to share."²¹ To accept social welfare services might indicate greediness.

- 5) The Indian will usually attempt to solve interpersonal and emotional problems within the framework of the family, utilizing the established functional culturally acceptable remedy within their own native system.²²
- 6) Since the Indian perceives the acceptance of social welfare services as an indication of a lack of self-sufficiency, he may decline use of these services in order to avoid identification with groups which do receive assistance.²³
- 7) With such insensitivity to their existence as a unique culture, there is a strong inclination among the Indians to blend into the white society in order to advance economically. Indians with this attitude would tend to turn down welfare assistance.

The conclusion to be drawn is that to achieve a higher level of use of welfare services by the Indiana populous, the administrators of these programs should be educated to the cultural background of their Indian clients and administer these programs in light of these unique values.

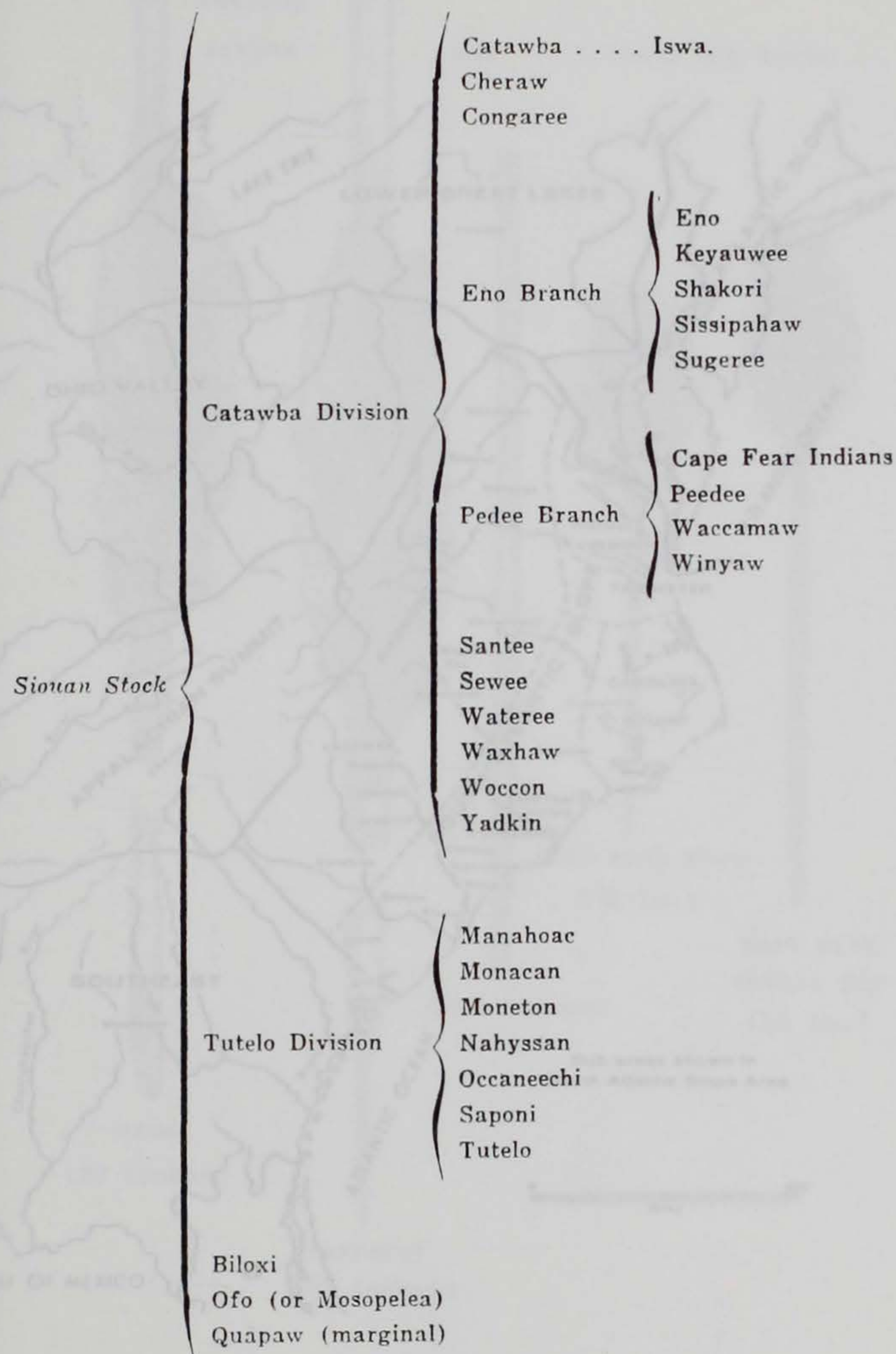
It is this understanding of the Indian value system which will be explored further in this manuscript in order to establish a framework in which sociological issues can be translated into architectural issues.



As is often said, the key to the past often lies in their past. Although the Indians were once a great and powerful nation, no definite attempt was made to record their history or to contribute to the peaceful way of life of the Indian lands. Later writers, however, told the story of the largest and most important of the American Indian tribes.

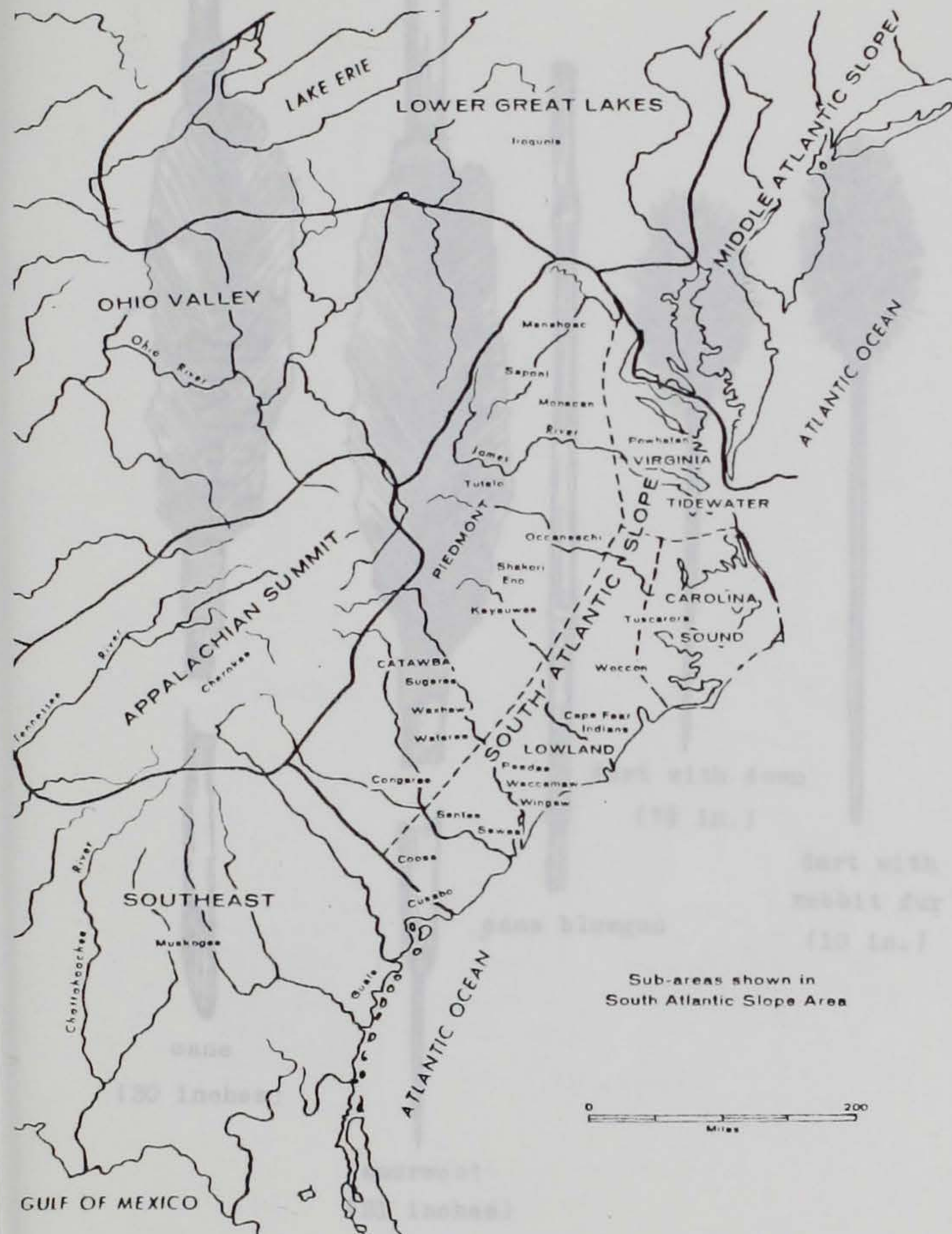
The Sioux Indians were the most related to be in the region of the Savannah Valley and to both sides of the Mississippi River. The nation of the Sioux was the tribe that lived in the region of the Mississippi River of South America, North America, and Virginia. The Sioux were the largest of the American Indian tribes.

HISTORY OF THE CATAWBA INDIANS



As is often said, the key to one's present often lies in their past. Although the Catawba Indians were once a great and powerful nation no definite attempt was ever made in early times to record their history or to note their contribution to the peaceful white settlement of the Indian lands. Later writers conceded, however, that the Catawbas were indeed the largest and most important of the eastern Siouan tribes.²⁴

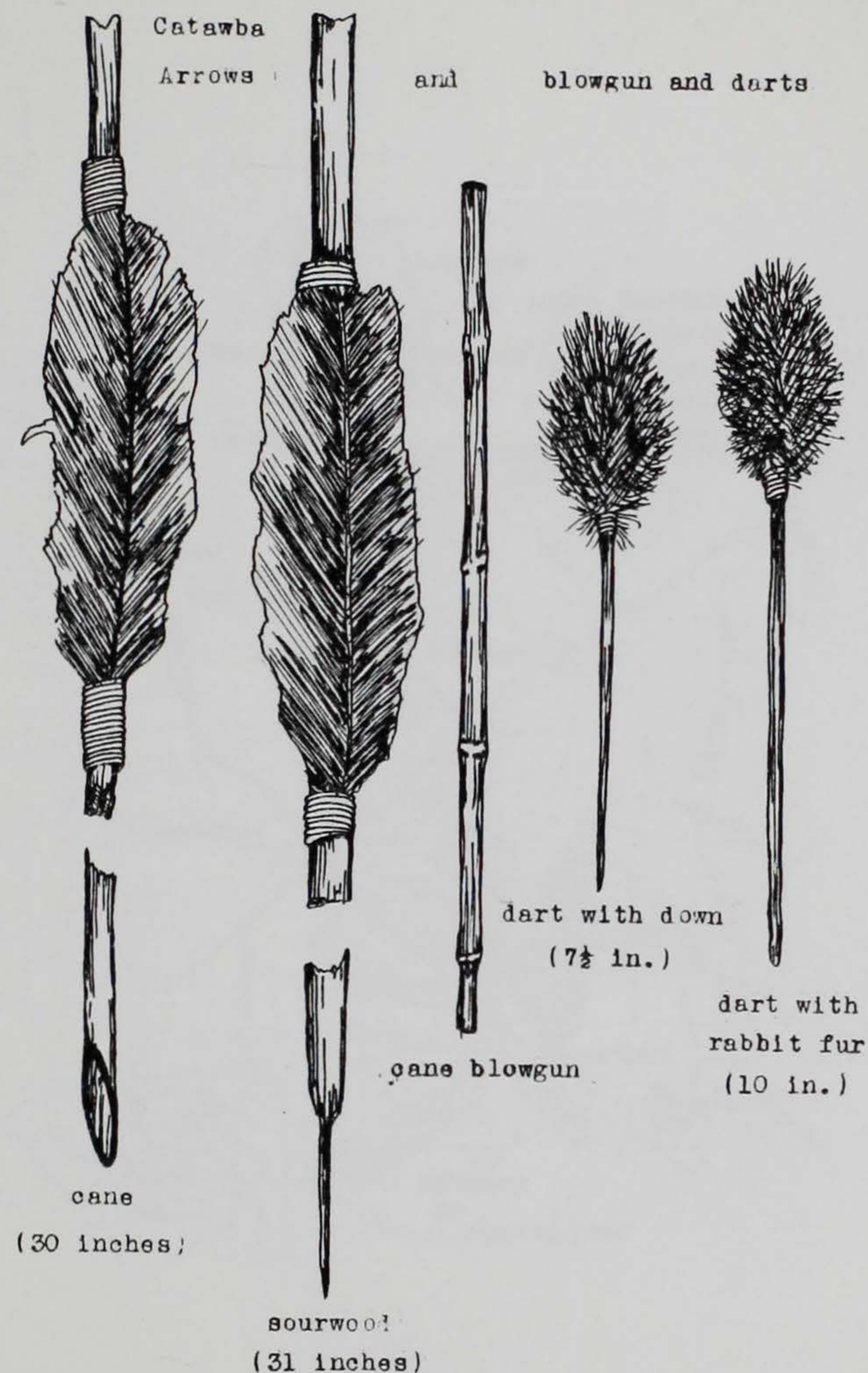
The Sioux Indians whose origins are speculated to be in Canada branched to the Ohio Valley and to both sides of the Mississippi River. The eastern migration of the Sioux tribe took them to the region that is now the states of South Carolina, North Carolina, and Virginia. These Siouan tribes, plus fragments of other depleted bands of Indians of mixed origin who took refuge with them following various conflicts with the white man,



eventually made up what in historic times has been called the "Catawba Indian Nation."

Twenty-eight known tribes or bands of Indians have settled in South Carolina since the coming of the white man, of these twenty-eight the Catawbas are the sole survivors.

As a people the Catawbas were great hunters and warriors, known far and wide for their skill in the chase and their extreme ferocity in battle. Their bravery was proverbial. The first white men described the Catawbas with respect, sometimes with fear. James Adair said "We are not acquainted with any savages of so warlike a disposition as the Katahba and the Chikkasah."²⁵ In times of peace the Catawbas were kind, hospitable, and loyal, but like other Indians, when their passions were inflamed they were savage in the most savage sense of the word--scalping, torturing, killing, and mutilating the bodies of the slain.



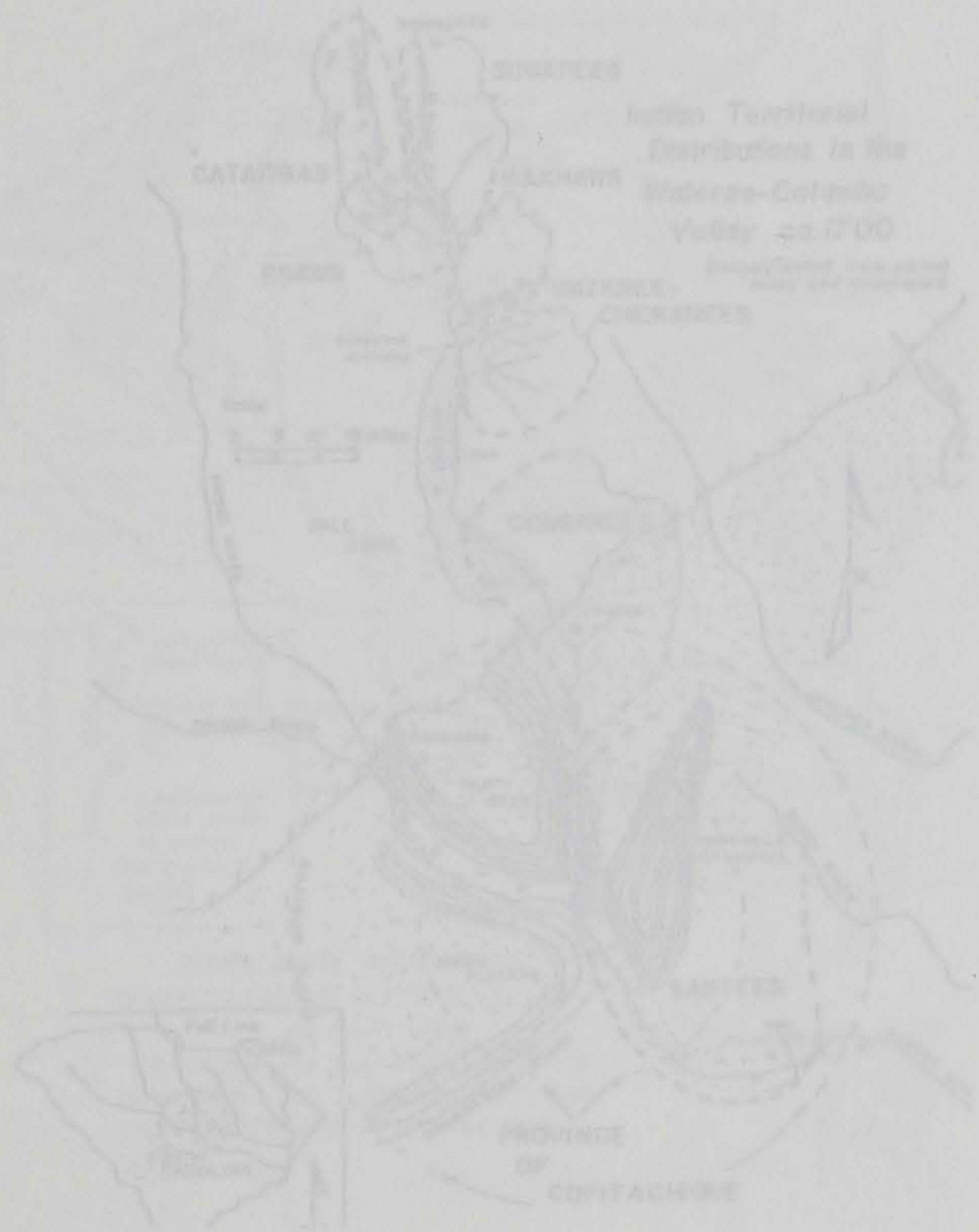
In war they spared enemies for neither age nor sex. However, the Catawbas had a keen sense of justice and were never known to break their pledge except when severely provoked.²⁶

Henry Schoolcraft sums up the Catawbas' tribal characteristics by saying they possessed "a fixed character for indomitable courage and consummate art in forest life."²⁷ The Catawbas were unpopular with their Indian neighbors but were faithful friends of the first English, German, and Scotch-Irish settlers. Even then they were reduced to a handful of poor, oppressed people surrounded by whites, they were brave, and their participation in every early war this region has known is recorded.²⁸

Prior to the settlement of South Carolina as a colony, the area occupied by the Catawbas already had significant strategic importance. There existed a great Indian trail, the Catawbas Path, which began at the James River, transversed southern Virginia and the piedmont of North Carolina, and divided when it reached the Catawbas Nation in upper South Carolina. This path was a well established artery when the first Europeans came, for centuries serving not only as a trading path, but as a warpath also.²⁹ This trading path was to be the beginning of the end for the Catawbas Nation.

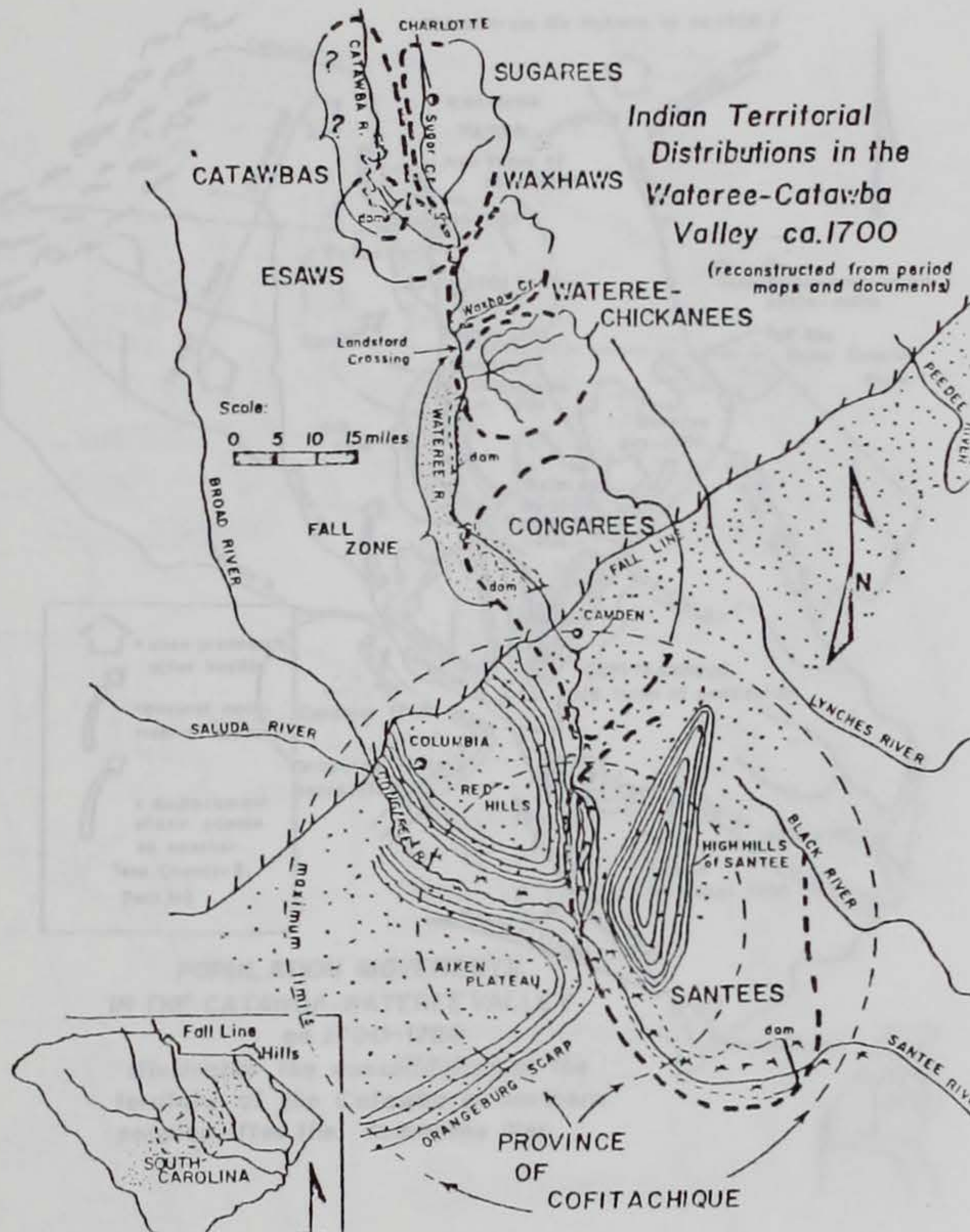
It was not exploration but the lucrative gains to be made from furs and skins that led to the opening up of Catawbas' lands and to the Indians' close acquaintance with the English colonists. White men passing up and down the Catawbas Path took to the Catawba

of Indian rights led to a war of retaliation



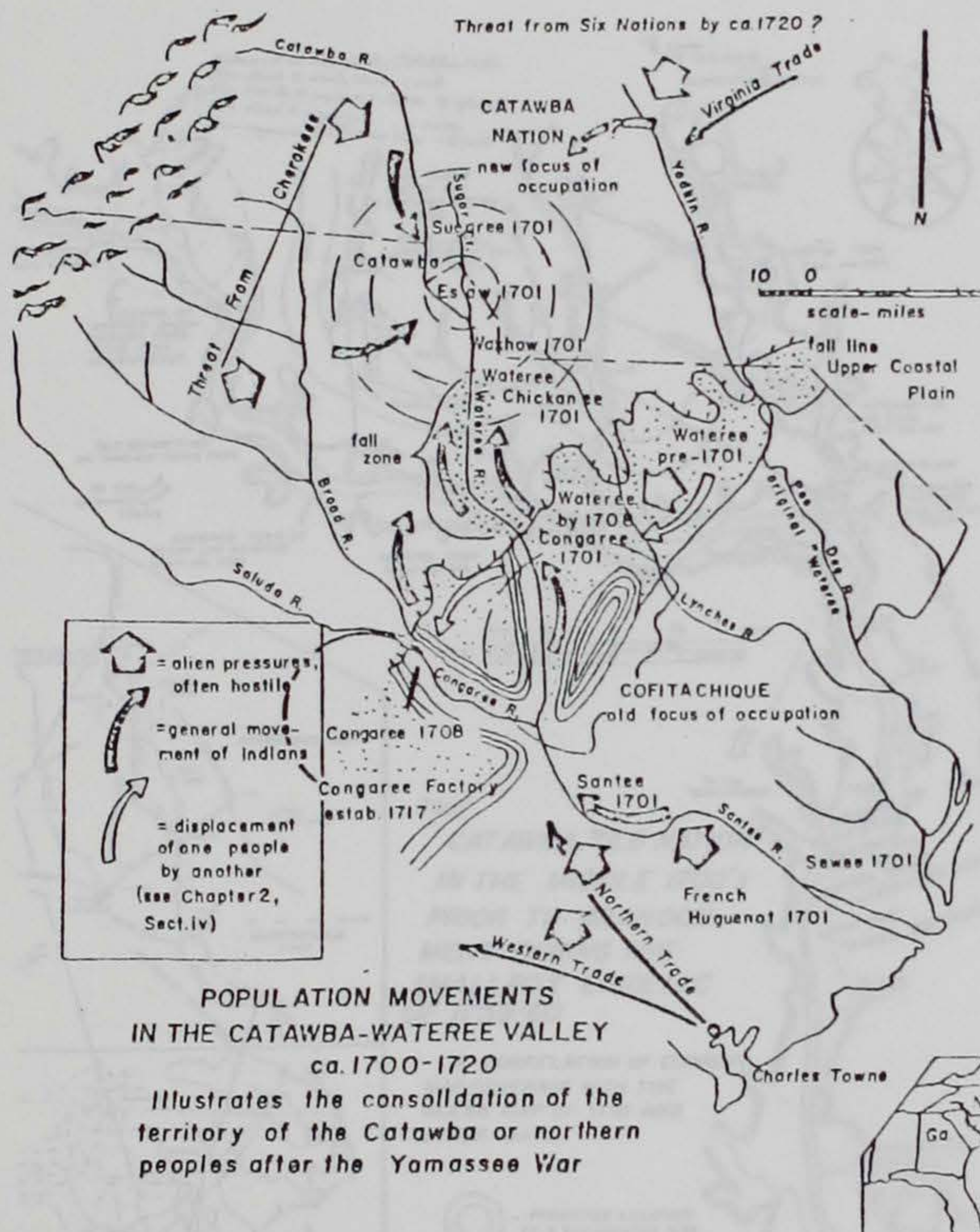
Indians their strange speech, religion, customs, and goods. The aboriginal culture of the Catawbas began to change radically. Some traders took permanent residence in the Indian villages, bringing with them every vice and disease known to the white civilization, including smallpox and drunkenness. The Catawbas were to soon abandon the ways of the ancient ones.³⁰

The early 1700's already saw the Catawbas establishing villages along the Catawbas River. Although trade was in its "golden years," at this time the deterioration of population and traditional culture was readily apparent. Hunting became an economic necessity, causing a rapid decline in the plentiness of game. The practice of selling captured enemies as slaves and rampant alcoholism led to many internecine wars. All of these "violations" of Indian rights led to a war of retaliation



by the Indian tribes, the Catawbas included, against the colonists in 1715. This war became known as the Yamasee War. At the threat of a large scale war with the Cherokee Indians, who had sided with the colonists, the Catawba Indians switched sides and became mercenaries for the colony. During this war the Catawbas virtually exterminated the majority of the lesser tribes of the region, especially the Waxhaws, the Santee, and the Congarees.

Several significant events occurred as a result of the Yamasee War: 1) The Catawbas absorbed many of the surviving tribes and thus became the dominant tribe in the region. 2) Trade acts were imposed by the colonists to prevent encroachment on Indian rights and land by independent traders. 3) The Catawba Indians began consolidating their villages for a better defensive posture (possibly against the Cherokee Indians). While this consolidation continued,



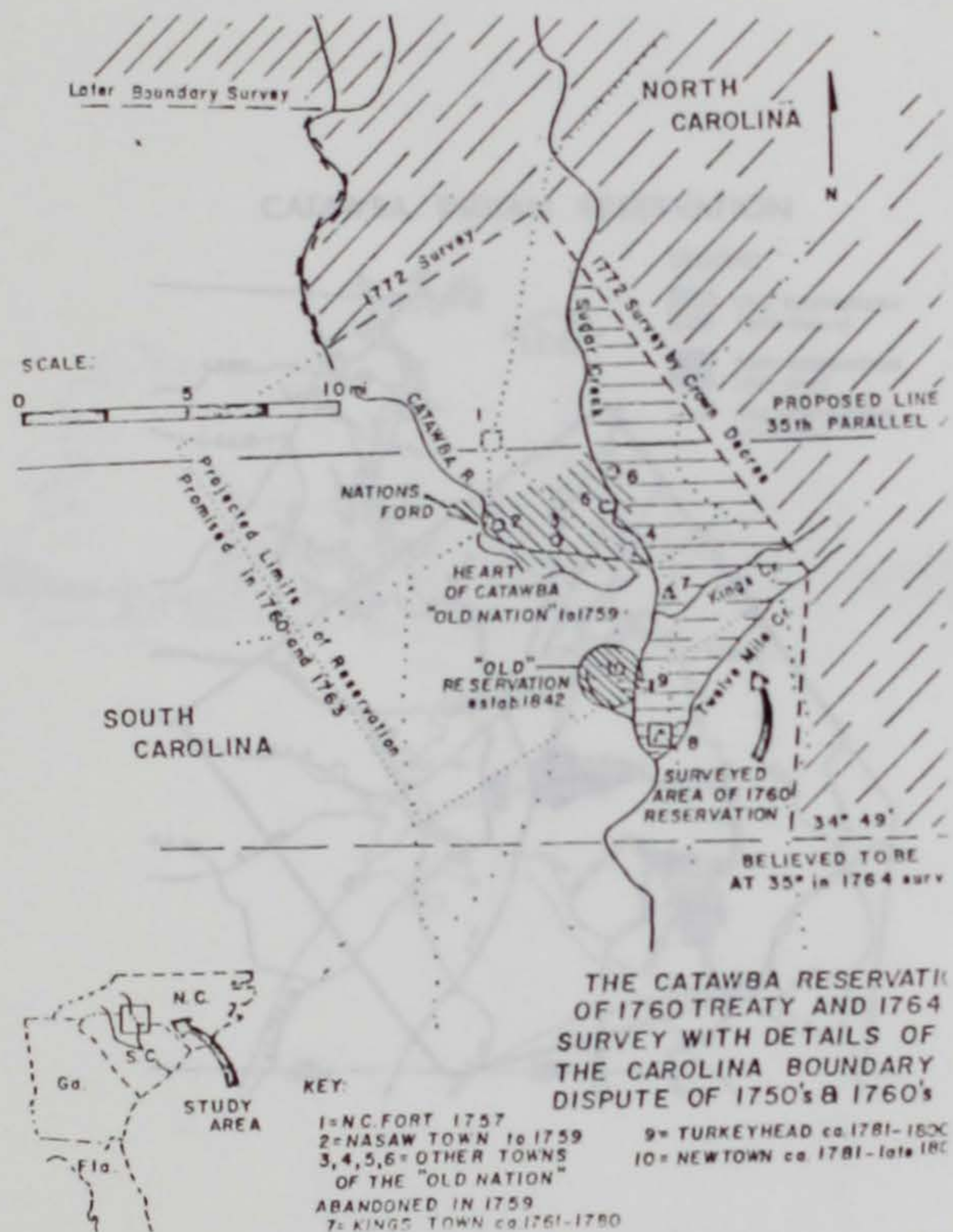
The Catawbas were still populous enough at the start of the French and Indian War to be important to the English colonies as potential mercenaries. The question of administrative authority over the Catawbas consequently brought a long standing boundary dispute between North Carolina and South Carolina to a head. Whichever colony maintained the allegiance of the Catawbas would also have a military edge.³³

In 1755 Governor Glenn of South Carolina declared a thirty mile radius around the Catawbas villages to be off limits to white settlers. Governor Dobbs of North Carolina tried to counter this move by proposing the moving of the dividing line between the Carolinas from the 35th parallel south to 34° 30'. Unknowing to South Carolina, this move would clearly put the main town, Nasaw, of the old Catawba Nation in North Carolina.

In July of 1760, the Catawbas wishing to move closer to the protection of a white settlement, entered into the Treaty of Pine Tree Hill with South Carolina. By the terms of this treaty the Catawbas renounced their claim to the sixty mile diameter tract of land which Governor Glenn had reserved for their use. In return the Catawbas agreed to accept a fifteen square mile tract of land in the same area of South Carolina if the government would build them a fort. For all practical purposes, South Carolina now formally had administrative control over the Catawbas.³⁴

The Catawbas reservation had not been formally surveyed by the time of the Treaty of Augustain 1763. In this treaty the Catawbas agreed to be satisfied with the fifteen square mile reservation if a survey was immediately run.³⁵ Samuel Wyly surveyed the Catawbas lands in 1763 and 1764. After the reservation lands





were surveyed in 1764, the proposed boundary line between the Carolinas was extended westward from a point which was then erroneously believed to be the 35th parallel. The Catawbas reservation had not yet been tied into a larger survey, but was clearly supposed to fall within South Carolina. Thus while the westward boundary extension was being started from the wrong point, North Carolina had determined that the actual 35th parallel ran through reservation land which was supposed to lie entirely within South Carolina. When South Carolina discovered the error, the same impasse over the reservation ownership continued.

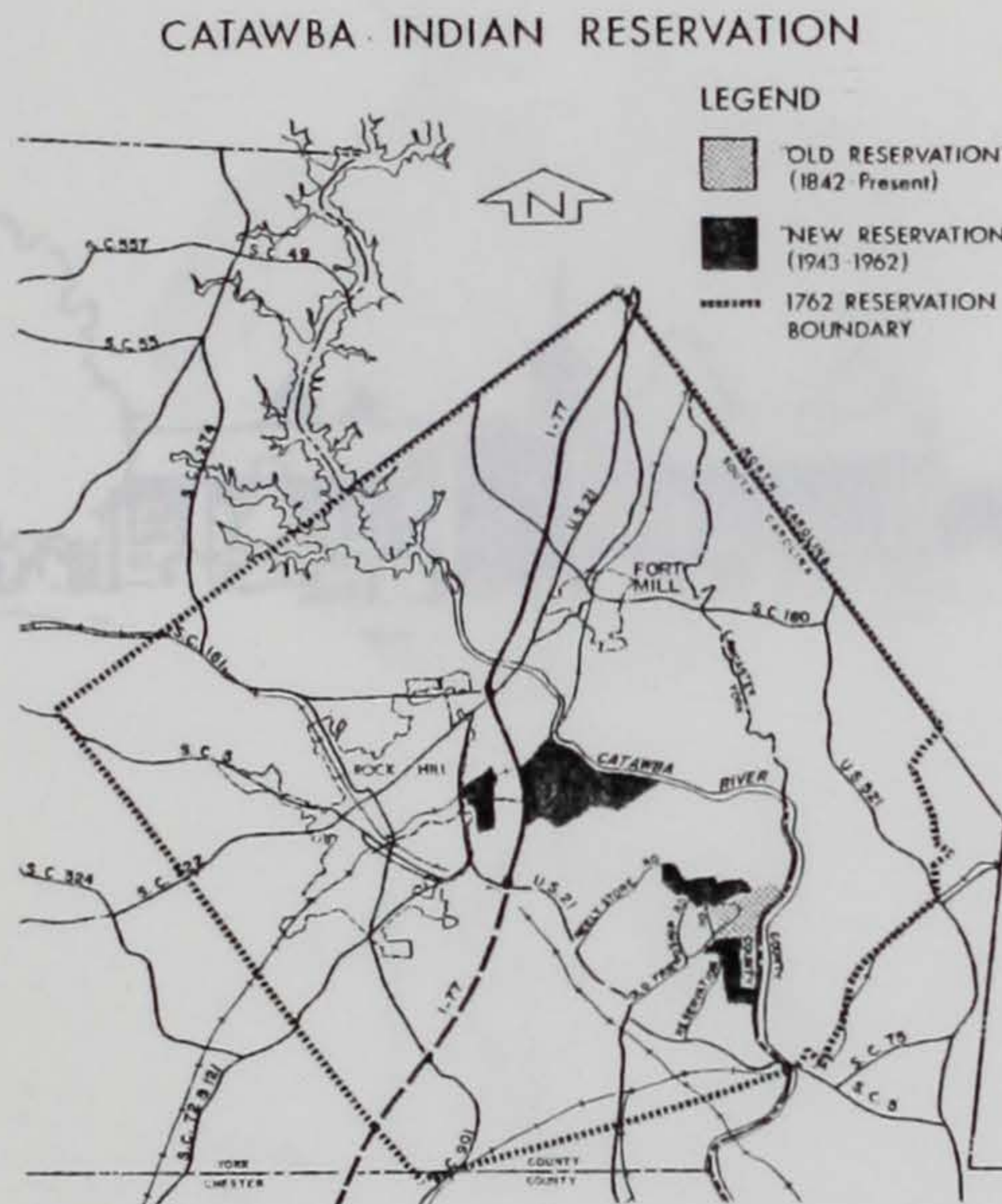
In order to finally remove this problem, the Crown decreed that the boundary would depart from the projected 35th parallel and extend around the Catawbas Reservation. The end result was the permanent jog in the South

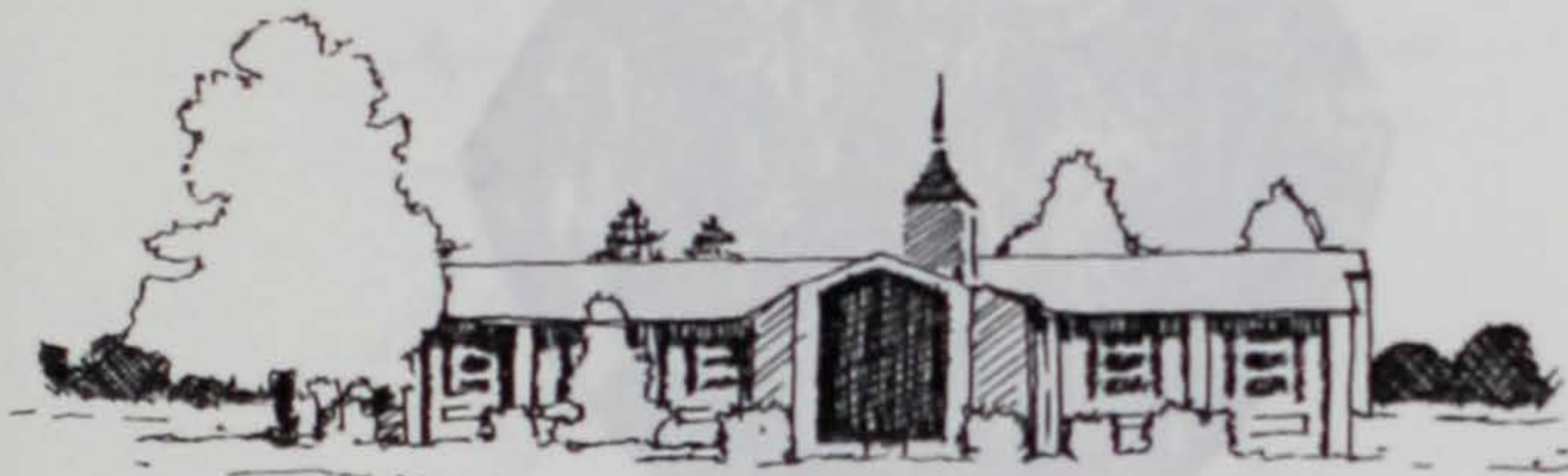
Indians living on the "Old Reservation," with

Carolina state line. The Catawbas were officially reservation Indians and wards of the Crown.³⁶

In the period following the Revolutionary War the Catawbas began to increasingly lease their lands out to whites and by the turn of the century had lost effective control of nearly all of their reservation. In 1840 with the push of the Indian Removal Bill the State of South Carolina purchased the remaining Catawbas lands through the Treaty of Nation Ford. In 1842 Joseph White, an Indian agent, purchased a 630 acre tract of land on the west bank of the Catawbas River nine miles below Rock Hill, South Carolina. This land was purchased in an effort to ease the Catawbas' plight, and this reservation became known as the "Old Reservation."³⁷

By 1848 there were approximately 110 Indians living on the "Old Reservation," with





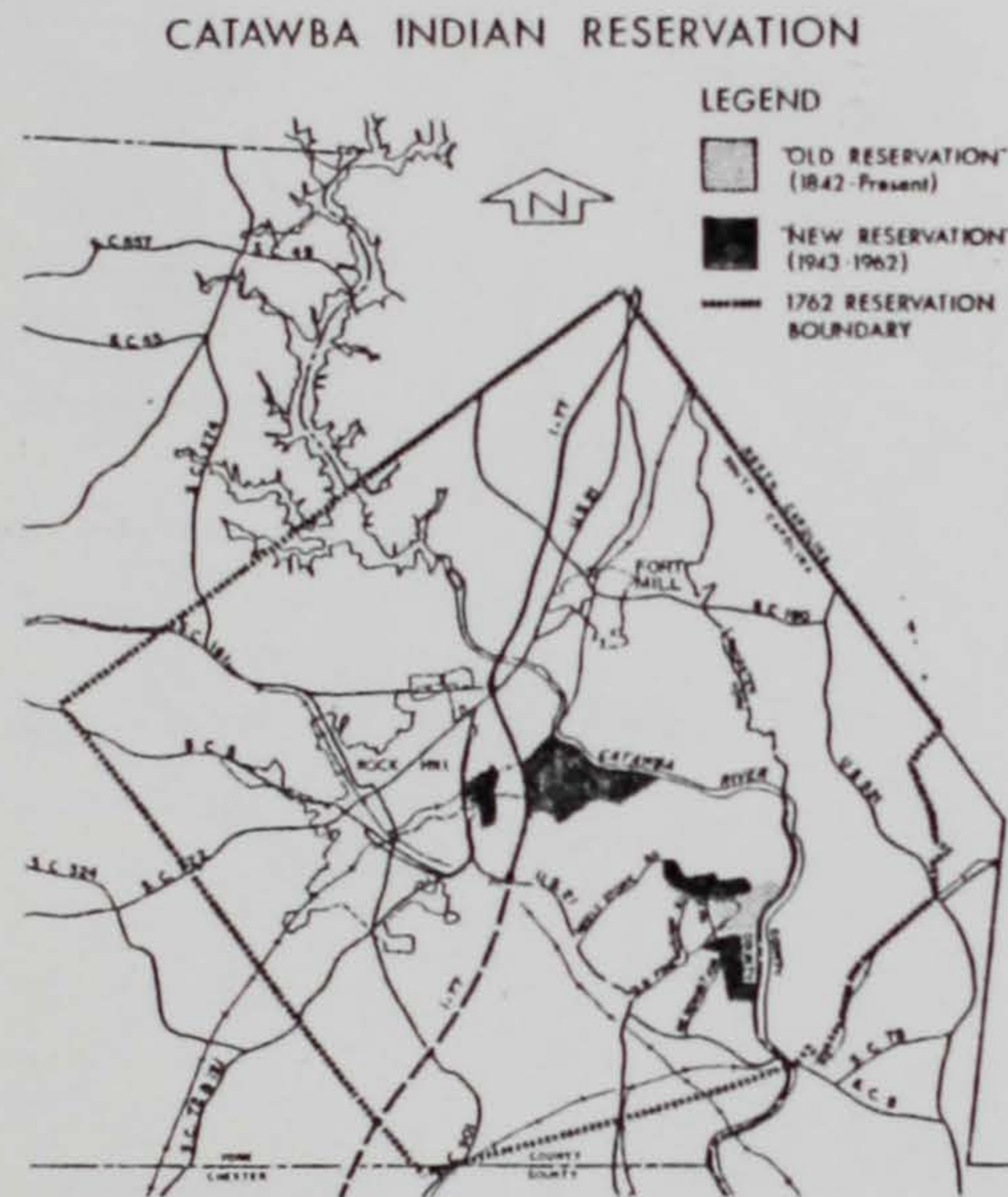
the rest of their tribe dispersed among the Cherokee, Choctaw, and Chickasaw reservations. By 1867 there were 80 Catawbas Indians left on the reservation living in one room huts with no windows. They raised corn, potatoes, and cotton--morally, socially, and financially they were a disgrace.³⁸

In 1868 the Reservation System was formed for all American Indians, but this national policy had little effect upon the Catawbas.³⁹ However, in 1882, Mormon missionaries began to turn things around for the Catawbas. The Catawbas were drawn to the Mormons for several reasons: 1) The Book of Mormons was the direct history of the Indian forefathers before the Mormons came. 2) The Catawbas found a respective place in believing that they were descendants of the lost tribe of Israel. 3) The Mormons had a genuine interest and respect for the Indians.⁴⁰



In the 1930's there were 240 Catawbas Indians in South Carolina, 177 of which lived on the reservation. At this time, five factors still prevented conditions from improving for the Catawbas: 1) A depleted forest resulted in a shortage of firewood for the Indians. 2) Being wards of the state, the Catawbas Indians did not enjoy the status of being a citizen of South Carolina. 3) Although nationally recognized as a U.S. citizen, the Catawbas did not receive federal aid. 4) The Catawbas were not permitted to attend public high schools. 5) Because of segregation laws, the Catawbas were prevented from being employed in nearby mills.⁴¹

In 1934 the U.S. Congress passed a resolution transferring the reservation into federal control. In 1940 a 3,433 acre land purchase was made by the State of South Carolina and transferred to the Bureau of Indian Affairs for use by the Catawbas Indians. This new land



acquisition became known as the "New Reservation." In March of 1944 the Catawbas were made citizens of the State of South Carolina, twenty years after U.S. citizenship had been granted to all American Indians.⁴²

Despite these improvements, the Catawbas were still dissatisfied because they still did not have title to their land and could not acquire loans to improve their homes.⁴³ Thus, in 1956 under the pressure of the termination movement by the federal government, the Catawbas sought to terminate their ties with the federal government and receive title to their land. This became official on August 3, 1959, becoming effective February 25, 1961 with a final tribal role of 631 Indians. Each Indian was given a choice of selecting a tract of land or receiving money instead. Three hundred forty-five Catawbas Indians were given title to real estate amounting to 1,955 acres, and 286 Catawbas received cash

payments totalling \$84,656. The remaining tribal assets were put on public auction totalling \$152,119. The Catawbas had changed in their thinking and were no longer geographically and socially isolated--now the Indian will have to make it just like every other citizen.⁴⁵

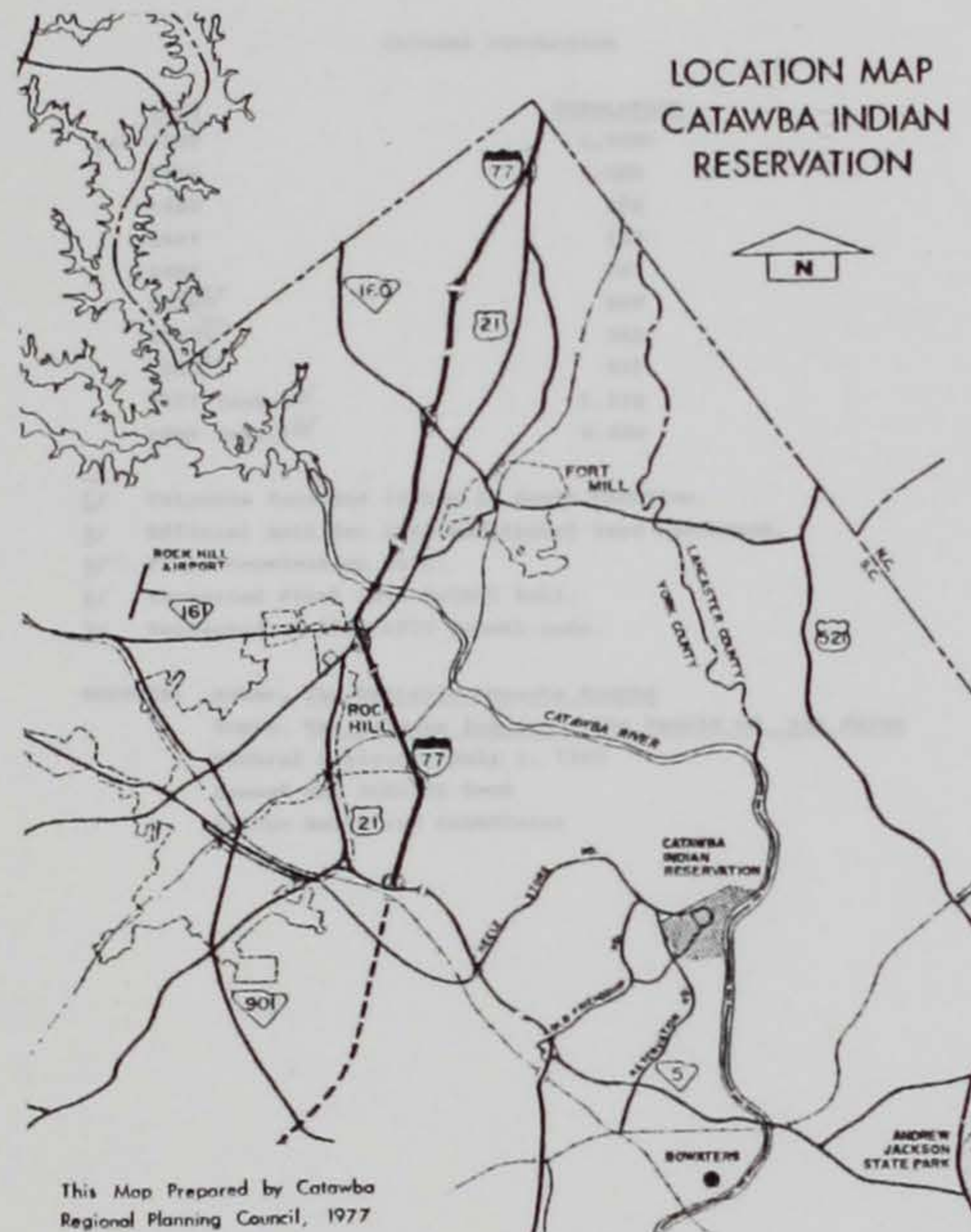
*As their light has failed,
it has left an afterglow
of fidelity and honor.*

THE CATAWBA INDIANS
IN A MODERN SOCIETY



Map of the Catawba Indian Reservation
South Carolina, 1977

THE CATAWBA INDIANS IN A MODERN SOCIETY



Today, the Catawbas believe that severing ties as an Indian nation with the federal government was a mistake. In 1973 the Catawba tribe was reorganized and began working toward re-affiliation with the federal government. Old deeds and treaties are being investigated in an attempt to clear questions which still remain over the purchase and sale of tribal lands throughout the years.⁴⁶ Most Catawba Indians today live in the area around Rock Hill, South Carolina and on the "Old Reservation." A recent tribal role indicates that there are over 1,200 Catawbas in South Carolina, with approximately 200 of these living on the state recognized "Old Reservation."⁴⁷

Most Catawba Indians today hold jobs in the industrial sector of the Rock Hill area. They occupy job positions which range from textile laborers to managers. While the job security has improved for many Catawbas, there

are still many problems facing the Catawba Indians as a tribe. Some of these problems are:

CATAWBA POPULATION

YEAR	POPULATION
pre-1700	6,000+
1755	1,500
1802	200
1849	110
1895	257
1930 ^{1/}	240
1943 ^{2/}	303
1960 ^{3/}	631
1977 (est.) ^{4/}	1,320
2000 (est.) ^{5/}	3,600

- 1/ Catawbas Recorded living in South Carolina.
 2/ Official Roll for 1943 additional land agreement.
 3/ Final termination Roll.
 4/ Estimated final 1977 Tribal Roll.
 5/ Projected at 1960-1977 growth rate.

SOURCES: Baker, The Historic Catawba People
 Brown, The Catawba Indians - The People of the River
 Federal Register, July 2, 1960
 Samuel and Rodrick Beck
 Wilbur Smith and Associates

- 1) Financial Resources - since termination in 1962 the tribe has not qualified for federally supported Indian programs.
- 2) Community Facilities and Housing - health services, water and sewer facilities, and quality housing are greatly needed on the reservation.
- 3) Education - low skills and education levels have severely limited the job range opportunities for the Catawbas.
- 4) Transportation - the lack of public transportation systems in the area have greatly restricted the activity of the elderly and youth of the tribe.
- 5) Community and Economic Planning - the tribe needs professional aid in planning development goals and schedules.⁴⁸

In light of these five basic problems, the Catawbas have set realistic goals in remedying or finding solutions to their problems. Two federal grants, the Coalition of Eastern Native Americans (CENA) and the Comprehensive Employment Training Act (CETA) are currently working

together to get federal funding for Eastern Native Americans in which the Catawbas are a part. In addition, the Catawba Indians are currently eligible for Social Security and Supplemental Security Income (SSI), Aid to Families of Dependent Children (AFDC), food stamps, veterans programs, housing assistance programs, and services to the aged.⁴⁹

The Catawba Indians have been assimilated to a considerable extent into a predominant white culture in the Rock Hill area.⁵⁰ Despite this assimilation many Catawbas still follow traditional rules of Indian etiquette.⁵¹ As discussed in the opening chapter, it is these rules of etiquette which may hinder the Catawbas from taking full advantage of the current services available to them. In addition one Catawba leader has suggested that Catawbas do not take advantage of as many

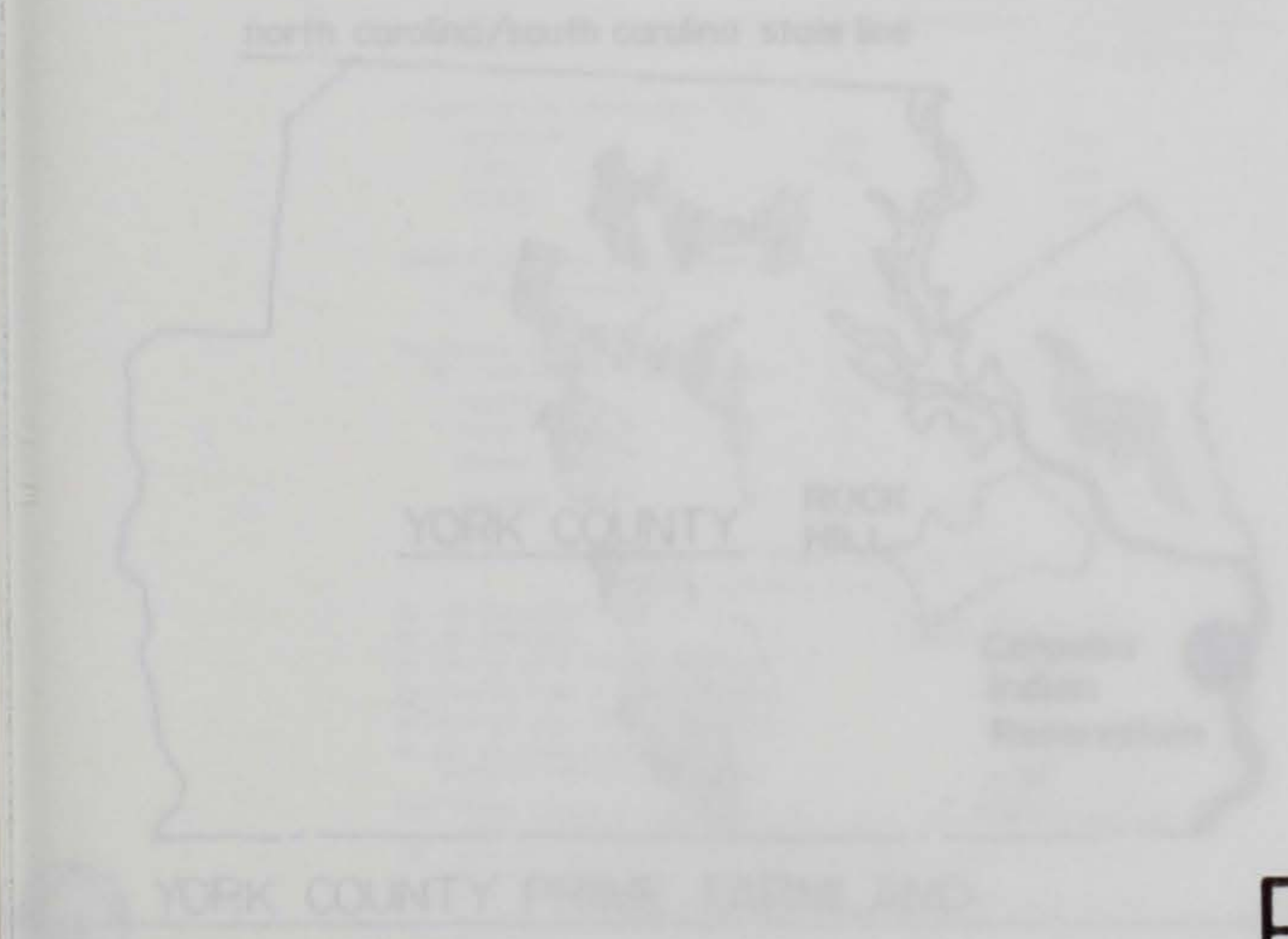
social welfare services as are available because they want to avoid identification with black people who receive assistance.⁵² A "natural enmity" between the Catawbas and blacks is part of Catawba legend, and the Catawbas have always vigorously denied the possibility of any admixture, however slight, among Catawbas and blacks.⁵³

Finally, in the light of the current government cutbacks, the future of the Catawba Indians is not assured. What happens next will depend upon the attitudes of their leaders, the attitudes of the residents, and what each group wants for themselves and for the Catawba tribe, and to the extent to which these groups are willing to work together.⁵⁴

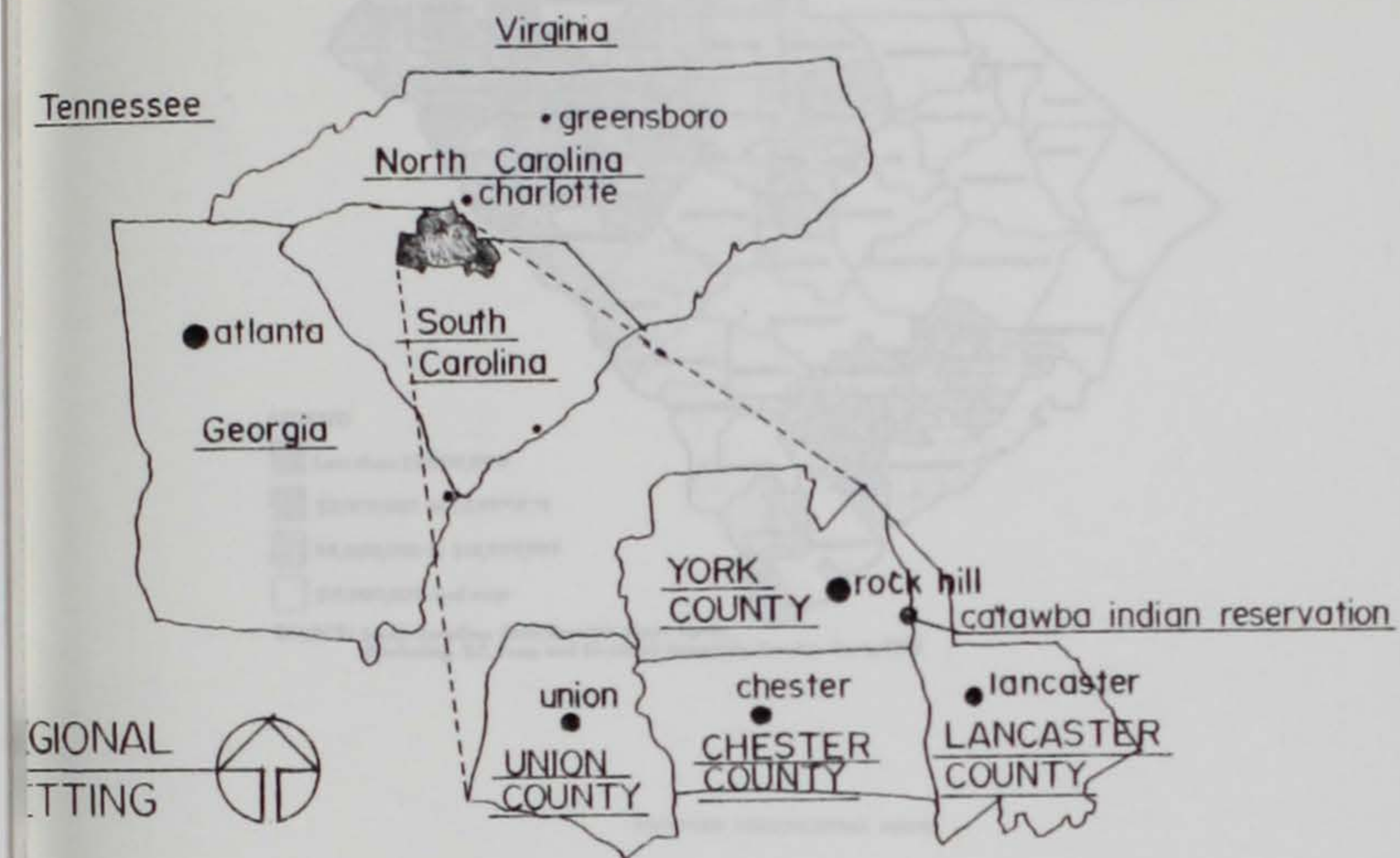


It is the purpose here to analyze the feasibility of several development alternatives open to the project. The project is establishing a new economic base for the reservation. In analyzing these alternatives several restrictions exist, namely that 630 acres of land, their water, and the Little River.

The basis for this analysis was a preliminary study prepared by Walter Smith Associates of Columbia, South Carolina. In their study a new economic base was established on the basis of an expanded reservation. The study also indicated that the reservation should be able to support a small town. The study also indicated that the reservation should be able to support a small town. The study also indicated that the reservation should be able to support a small town.



ECONOMIC ANALYSIS



It is the purpose here to analyze the feasibility of several development alternatives open to the present Catawba group in establishing a new economic base for the reservation. In analyzing these alternatives several restrictions exist, namely their 630 acres of land, their manpower, and the Catawba River.

The basis for this analysis is a previous study prepared by Wilbur Smith Associates of Columbia, South Carolina. In their study, a new economic basis was established in light of an expanded reservation land area which would result should the Catawbans win their current land claim against the State of South Carolina. Given the uncertainty of the outcome of such a land claim, this designer's analysis was limited to the current 630 acre reservation with conclusions and suggestions made in this light.

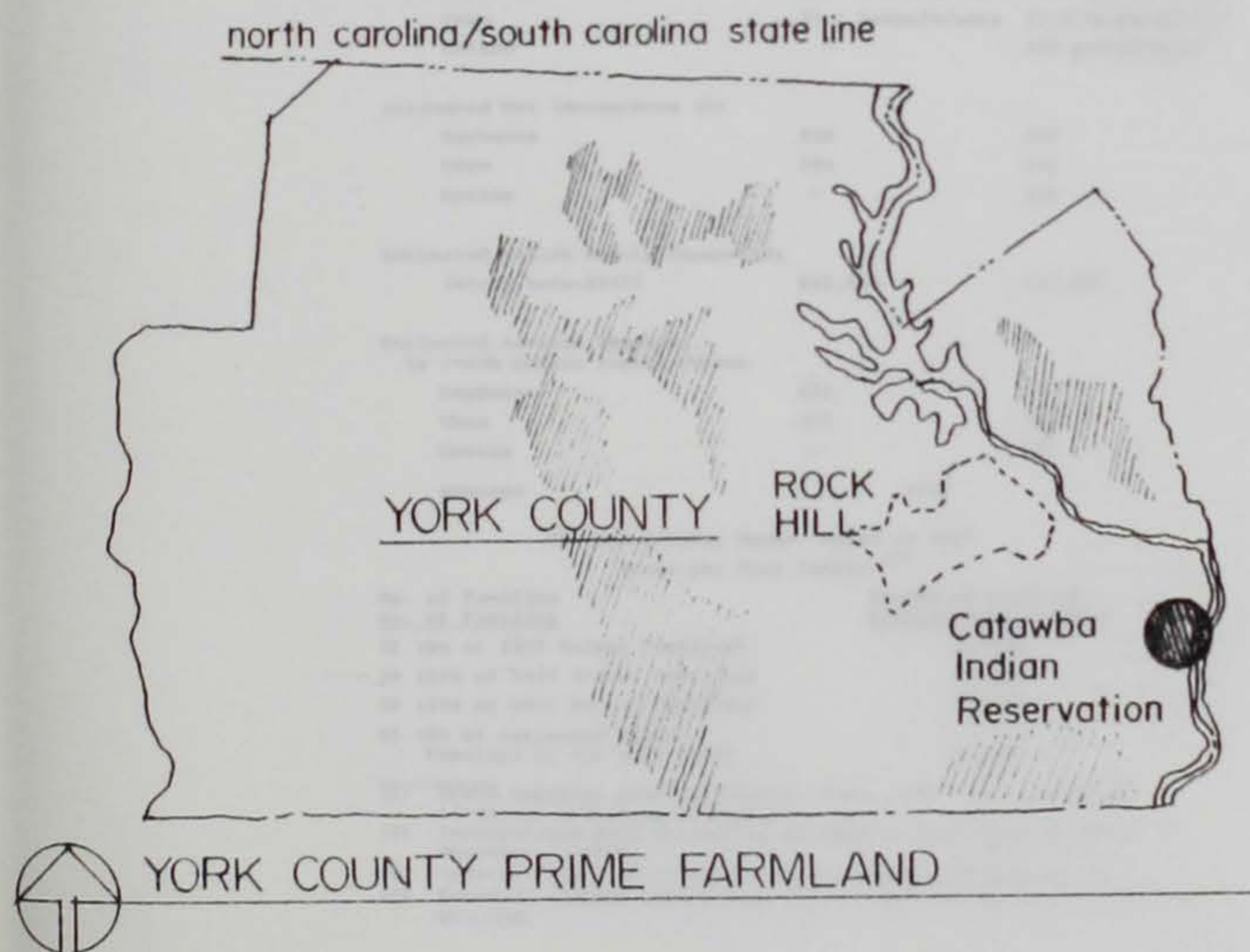
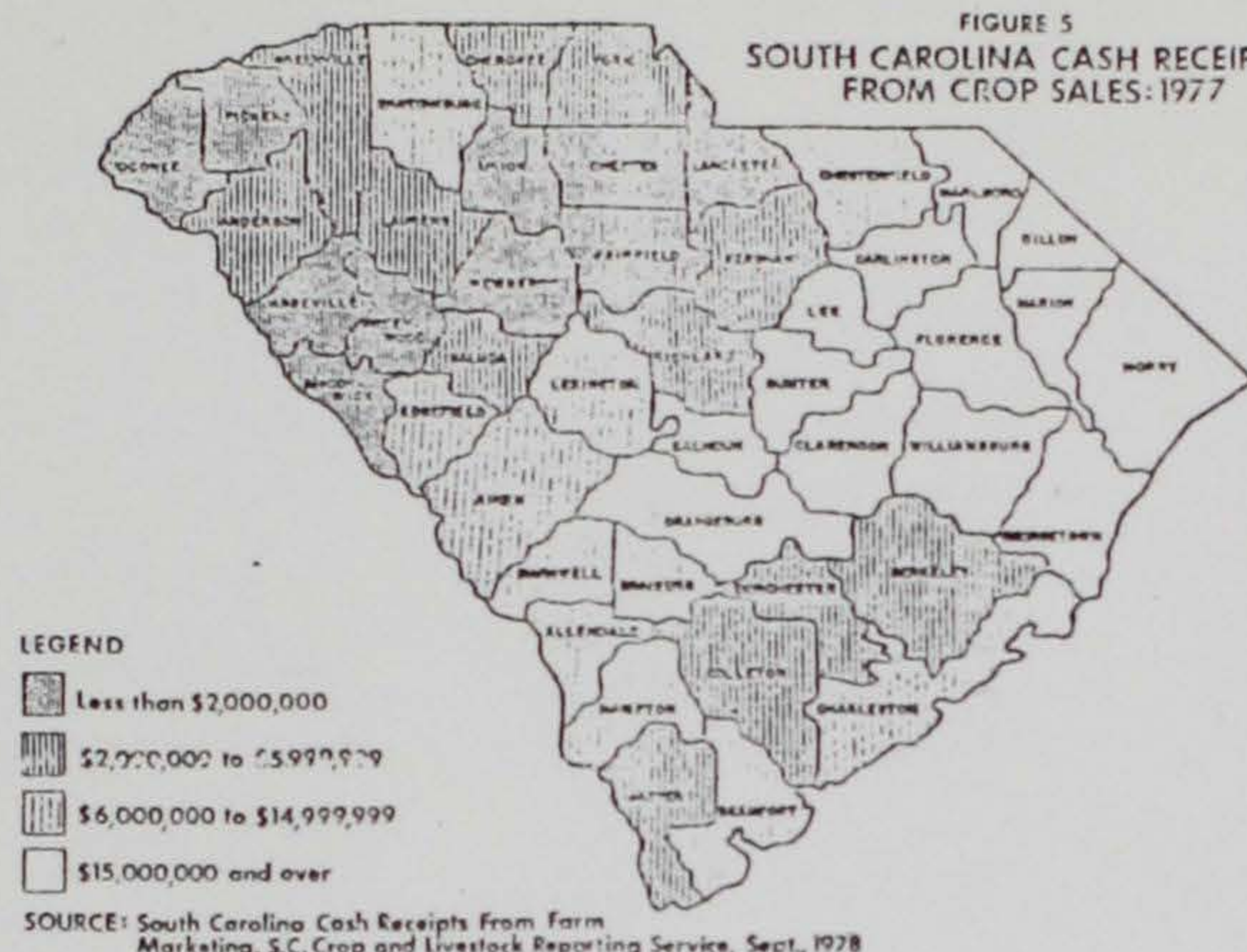


FIGURE 5
SOUTH CAROLINA CASH RECEIPTS
FROM CROP SALES: 1977



PROPOSED AGRICULTURAL NEEDS

	LANCASTER	YORK
Average Yield 1976 (1)		
Soybeans	17.7 bushels/acre	13.9 bushels/acre
Corn	71.1 bushels/acre	67.5 bushels/acre
Cotton	-	432 pounds/acre
Estimated Net Income/Acre (2)		
Soybeans	\$20	\$18
Corn	\$46	\$41
Cotton	-	\$55
Estimated Median Family Income (3)		
(Study Area-1977)	\$12,650	\$12,500
Estimated Acreage Required to reach median family income		
Soybeans	650	694
Corn	275	305
Cotton	--	227
Average	400 ⁺	
Catawba Acreage Needs, based on 400 ⁺ Acres per farm family (4)		
No. of Families	Harvested Cropland Acreage Requirements	
31 (8% of 1977 Tribal Families)	12,400	
39 (10% of 1977 Tribal Families)	15,600	
58 (15% of 1977 Tribal Families)	23,200	
85 (8% of estimated Tribal Families by the year 2000)	34,000	

- (1) South Carolina Crop Statistics, June, 1977 - S.C. Crop and Livestock Reporting Service.
 (2) Interpolated from University of Clemson Crop Yield Reports, November 1, 1976.
 (3) Updated from 1970 census at annual compounded rate of 5%.
 (4) Based on average family size of 3.4 and a 1977 Tribal Population of 1,320.

AGRICULTURAL PRODUCTION

State and Regional Crop Production - The number of farms in South Carolina in 1979 declined by 1,000 from 1978 levels to 35,000. In 1980 the total number of farms held steady at 35,000. While the total land in farms was 6.5 million acres in 1979, in 1980 both the land and number of farms remained unchanged for the state. The agricultural economy within the Catawba Region is rather uniformed among all four counties. Chester County is considered the strongest agriculturally, ranking 33rd in terms of per capita agricultural production out of the 46 counties in the state. In this ranking, Lancaster County is 41st, Union County is 43rd, and York County is 38th. The major crops of this region are soybeans and hay, with other significant crops being corn, cotton, and wheat.

Market Outlook - The market indicators for crop production within the Catawba Region are not strong. While there is evidence that the rapid decline in agricultural production in the region may be stabilizing, this activity is not considered strong enough to base a significant portion of the Catawbas' tribal economy. All indicators are, even if properly managed, not supportive of a strong economic return for the Tribe to commit a significant portion of their reservation land to agricultural development.⁵⁵

TIMBER PRODUCTION

State and Regional Production - Commercial

forests in South Carolina occupy approximately 12.5 million acres, or 66% of the total land area of the state. The type of forest resources within the state are distributed evenly among both hardwoods and softwoods. Loblolly pines and short leaf pines are the predominant softwood type, and oak-hickory is the predominant hardwood type. Forest products are relatively strong in the Catawba Region and now account for 38.1% of the cash receipts of farm marketing.

Market Outlook - The South is rapidly viewed as the "timber basket" of the world, as evidenced by the major relocation and expansion of companies such as Georgia Pacific to the Southeast. Traditionally, most farmers have entered tree farming as a secondary crop, but

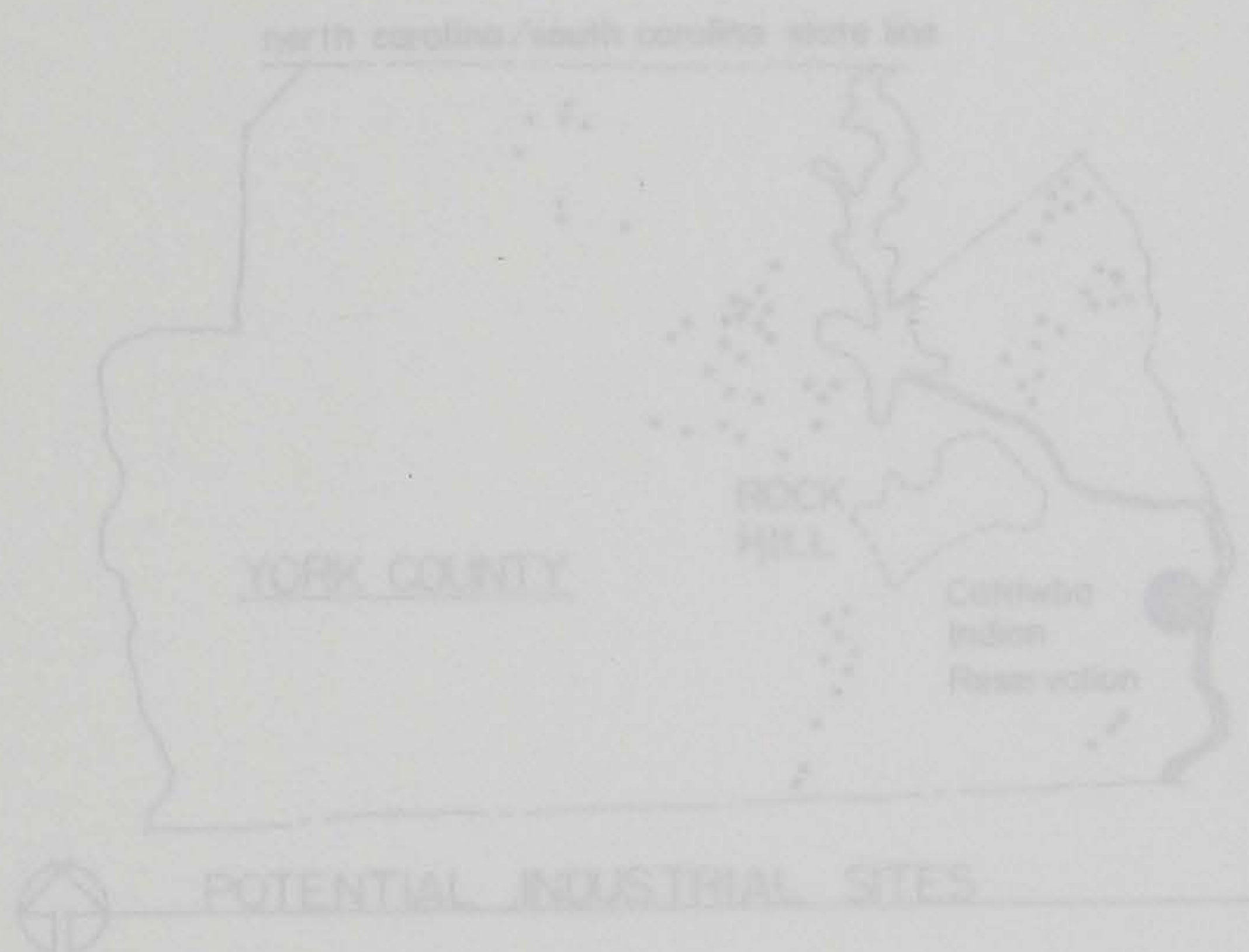
this is changing with timber in South Carolina now the leading cash crop--far exceeding either soybeans or tobacco. State foresters predict that prices will continue to rise in the Catawba Region as more forest related industries continue to relocate to the region.

It should be realized that timber management is not an economic activity to be entered into lightly for a quick return like an annual crop. Tree farming is a long term venture economically, usually taking approximately 15 years before the economic benefits can be achieved from the first thinning. The major limiting factor to the Catawbas will be the acreage required to make this a profitable venture. As an example, the development of 600 acres--assuming an annual thinning and cutting of 15 acres per year, yields only \$2,025 annually. Acceptable timber management assumes a five year rotation for saw

timber and a twenty year rotation for pulpwood, and a growth schedule of twelve to fifteen years. At this rate, if two-thirds of the current families living on the reservation (31) entered into tree farming, it would require 12,400 acres of harvestable land for these families to reach a mean income level of \$12,500. Thus it would be unreasonable for the Catawbas to enter into tree farming if they are to be limited to the 630 acre reservation.⁵⁶

Approximately 300 acres are still available in this park for development. The other industrial park is the Rock Hill Industrial Park. Only recently has this 200 acre industrial park become fully occupied.

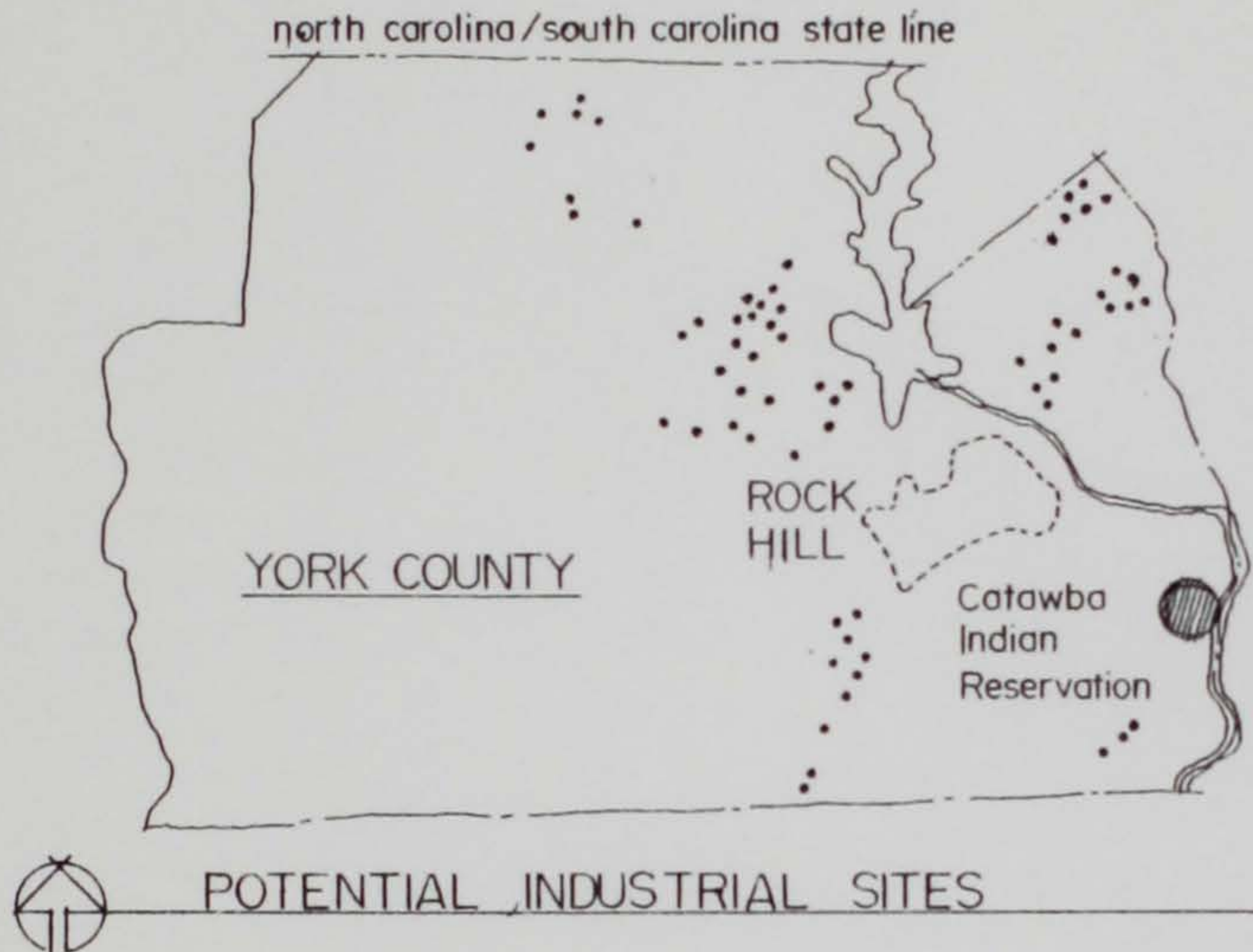
Market Outlook - The existence of the two industrial parks combined with the availability of private land parcels adjacent to these industrial developments for future expansion



INDUSTRIAL PRODUCTION

State and Regional Production - There are two major industrial parks located in Rock Hill that would offer extremely strong competition to the Catawbas in undertaking any major industrial park development, either on their present reservation or adjoining land areas to be acquired by the tribe. Kanawha Industrial Park is a 600 acre industrial park located in Rock Hill. Sites in this park range from \$5,000 to \$7,000 per acre depending on rail access. Approximately 500 acres are still available in this park for development. The other industrial park is the Rock Hill Industrial Park. Only recently has this 200 acre industrial park become fully occupied.

Market Outlook - The existence of the two industrial parks combined with the availability of private land parcels adjacent to these industrial developments for future expansion



is expected to meet the present and forecasted industrial site demand in the county. These parks enjoy an additional advantage in both offering interstate and rail access and already have available infrastructure facilities and services. It is unreasonable and unrealistic to expect that a sizeable portion of the Reservation could be committed to a major industrial park development.⁵⁷

AQUACULTURE PRODUCTION

State and Regional Production - Fish farming or aquaculture in this country is rapidly growing in significance. While still in its early stages, fish farms are expected to be a major protein source by 1990. Due to its favorable climate the Southeastern United States is especially conducive to fish farming, especially that of catfish. Eel farming is another aquacultural venture which would be conducive in this region. While the United States is not an eel consuming country, each year between 4.5 to 6.6 million pounds of eel are caught. The major markets for eel are in Western Europe with a few tons annually being sold to Japan. American eels are of particular interest because they are a potential year-round crop and can grow in very crowded conditions. The major U.S. catching areas are in Virginia and Maryland.

Market Outlook - The fish farming industry is still in its infancy. As such, there are extreme variations in the industry that tend to preclude arriving at a composite of business profits and returns on investments. Costs involved in undertaking either the growing of catfish or eel includes the construction of ponds (estimated at \$3,000 per one acre pond) plus the purchase of equipment including water wells, aeration equipment, draining equipment, and such. The Catawbas could expect a total capital investment of approximately \$5,000 per pond. Similarly, while catfish are vulnerable to a number of diseases and parasites, eels on the contrary are not and achieve high pond densities. Again the major consideration to the Catawbas will be the required acreage involved. To produce 300,000 pounds of eel and one million pounds of catfish, it would take approximately 70 people in manpower terms. On

the average, 6 people are required to manage every 40 acres of ponds. This would result in the use of approximately 400 acres of land to produce a marketable poundage of catfish and eel. The trade-offs in relation to a 630 acre reservation would be questionable.⁵⁸

Profitability can be elusive. The educational undertaking usually requires staffing and program support from external sources. This process is normally not a self-funding generator, and all too often the educational branch comes to rely on the sale of crafts for a minimal income which results in little financial benefit.

In the case of the Catawba Indians, the educational program should be approached as a service rather than a commercial adventure. In the early stages the educational program would require outside assistance in establishing a working framework which would serve to educate the Catawbas themselves in teaching concepts


RECREATION AND TOURISM

Concept - As general experience in the Indian culture and recreational arts field suggests, in most cases where efforts have been made to attempt the simultaneous development of educational services and commercial ventures, profitability can be elusive. The educational undertaking usually requires staffing and program support from external sources. This process is normally not a self-funding generator, and all too often the educational branch comes to rely on the sale of crafts for a minimal income which results in little financial benefits.

In the case of the Catawba Indians, the educational programs should be approached as a service rather than a commercial adventure. In the early stages the educational programs would require outside assistance in establishing a working framework which would serve to educate the Catawbas themselves in teaching concepts

and techniques. After the programs are "on their feet," they would become totally staffed and run by the Indians. What money is generated by them would be applied to covering operating costs making the programs self-supporting.

Market Outlook - The Catawba Indians have a potential recreational draw in the form of the Catawba River. The potential is high for the development of a center which could supplement a commercial recreation park with a media for focusing on the history of the tribe, its relation to the surrounding area, and also a retail outlet for the Catawba crafts and arts. An added plus for a venture of this sort would be the potential of co-existing or functioning in conjunction with a major amusement park, that being Carowinds Amusement Park in North Carolina. The close proximity of the Reservation to Carowinds by means of highways and the



Catawba River has made the development of a recreational park on the Reservation an appealing idea to the Carowinds management. The Carowinds management sees a venture such as this as a new draw to entice visitors to Carowinds to stay an extended period of time.

The major problem with an undertaking such as this is acquiring the up-front money for the development, and the fact that a venture such as this will only offer a return during the tourist season. However, since York County is considered a "depressed economic area," the tribe may qualify for admission tax revenues from the S.C. Department of Parks, Recreation, and Tourism. Again, the limited acreage on the existing reservation may become a problem. Priority would need to be given to housing needs and other community needs, which would tend to hint that additional acreage may be needed for a development of this type.⁵⁹



CULTURAL MUSEUM

Concept - The Catawbas' development of a cultural museum would differ from the more conventional museum program. In its initial stages such a facility would benefit more as a tool for discovering the elements of the Catawba community which are culturally and historically rich and could be shared with the non-Native American community. Initial efforts should be oriented toward an inward educational consciousness through public education and associated folk life programs before a large scale exploitation of these benefits to the general public.

Market Outlook - To enter a strictly "museum business" would not be a feasible venture, for to make a significant entrance into the museum field would require an art collection in the range of eight to ten million dollars.

A more feasible approach would be to link with an existing (and successful) museum-- in this case the York County Museum. At present, the York County Museum enjoys an annual visitation of 200,000 persons, with 80,000 of these coming from outside York County. There is a significant collection of Catawba art and history within the museum, including a sizeable private collection. This collection could supply a museum on the Reservation. It is unlikely that the visitation level in the first five years would generate enough capital to make the facility self-sufficient. The facility would be more suited to taking on the character of a learning center for tribal educational curriculum and crafts. Monies for such a facility are available from such programs as: the National Endowment for the Arts (NEA), the National Endowment for the Humanities (NEH), the National

Institute of Museums, and the South Carolina Museum Commission.⁶⁰



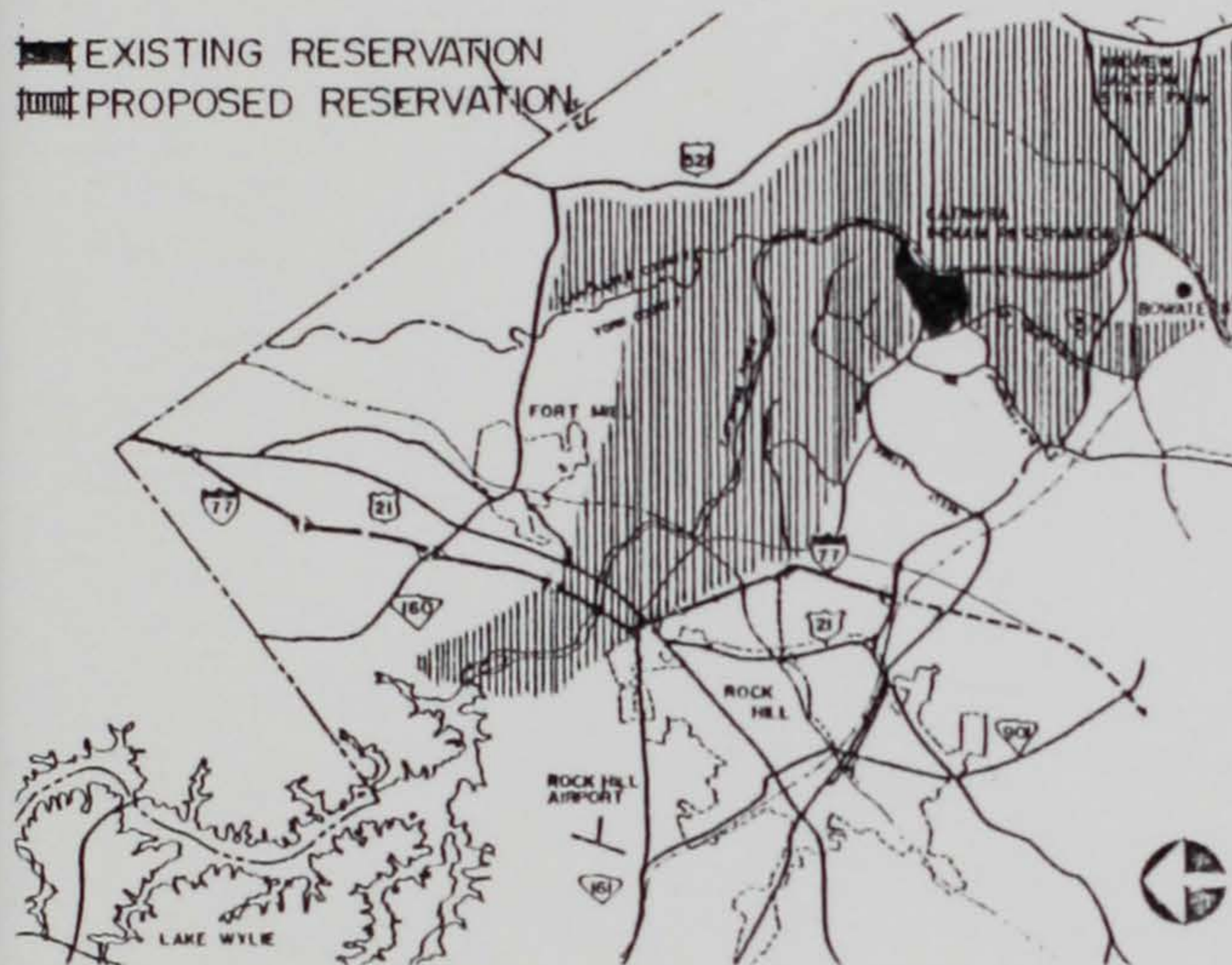
This page is a schematic representation of the land area which could possibly come under the control of the Catawba Indians should they win their present land claim against the State of South Carolina. The purpose for presenting this diagram is to give meaning to the land area which would be required to make the preceding economic proposals feasible. In light of the infeasibility of the preceding alternatives in relation to the current reservation acreage, it is the opinion of this designer that the following priorities would be more conducive to the development of the Catawba Indians as a tribe:

- 1) Expand existing programs and develop new programs which unify the Catawba as a tribe and promote the potential of the Catawba as major contributors within the surrounding community.

CONCLUSIONS

The diagram on this page is a schematic representation of the land area which could possibly come under the control of the Catawba Indians should they win their present land claim against the State of South Carolina. The purpose for presenting this diagram is to give meaning to the land area which would be required to make the preceeding economic proposals feasible. In light of the infeasibility of the preceeding alternatives in relation to the current reservation acreage, it is the opinion of this designer that the following priorities would be more conducive to the development of the Catawba Indians as a tribe:

- 1) Expand existing programs and develop new programs which unify the Catawbas as a tribe and promote the potential of the Catawbas as major contributors within the surrounding community.



- 2) Establish a working relationship within the immediate community by offering programs and services which meet both the needs of the Indian and non-Indian communities simultaneously.
- 3) Promote a wider draw on both the state and national level by exploiting the significance of Southeastern Indian history through a cultural awareness center.

A community/cultural center has been proposed as a vital approach to achieving these goals. This community/cultural center would not only act to achieve community identity, but would also serve as an educational facility for the tribe. In creating this community/cultural center as the hub of the Reservation, careful master planning of the remainder of the Reservation will occur to coordinate the development of housing facilities, recreational facilities, and green spaces.

IMAGERY

The preceding chapters of this manuscript have dealt with identifying the problems that exist not only for the Catechu Indians, but also for all Native American groups as well. The underlying cause of these problems exists from the lack of understanding by the non-Native American society as to the unique value systems of these cultures--in a word, their identity. It thus becomes the challenge of a problem such as the cultural/community center to understand, capture, and translate this identity into architectural terms.

At present, confusion exists as to how the Catechu perceive themselves in relation to how they are perceived as a people in the non-Indian community. The key concept involved in "identity" is individuality--those characteristics or mannerisms which are unique to that person or group. It is these character-

RESOURCES

IMAGERY

The preceding chapters of this manuscript have dealt with identifying the problems that exist not only for the Catawba Indians, but also for all Native American groups as well. The underlying cause of these problems extends from the lack of understanding by the non-Native American society as to the unique value systems of these cultures--in a word, their identity. It thus becomes the challenge of a problem such as the cultural/community center to understand, capture, and translate this identity into architectural terms.

At present, confusion exists as to how the Catawbas perceive themselves in relation to how they are perceived as a people in the non-Indian community. The key concept involved in "identity" is individuality--those characteristics or mannerisms which are unique to that person or group. It is these characteristics or mannerisms which are perceived but

not necessarily understood by other people.

It follows then that "identity" is in actuality an inward focusing concept and not one that is projected to others. The "identity" which is perceived by others is an awareness of the unique characteristics--in other words, recognition.

In the case of the Catawba Indians, their identity as a people is misplaced as to its basis. While many Native American cultures have a clear understanding as to their past value systems and have been able to preserve a portion of it, the Catawbas have not been fortunate enough to enjoy such a knowledge. What the Catawbas have been able to preserve is a desire to exist as a people with dignity and respect--in a word, pride. It is this pride which is the Catawba Indian identity.

Thus in dealing with the imagery of the Catawba Indians, it must be dealt with on two

levels: identity and recognition. The identity will be a constant unchanging perception of the Catawbas by the Catawbas. The recognition will be a concept which will change as the public's perception of the Catawba Indians changes--are the Catawbas seen as a tourist attraction or are they seen as a learning experience into a way of life that is foreign but at the same time fascinating to us all.

The concept of Indian religion evolves out of a system of symbols or units of meaning that are used to rationalize the world and man's place in it. What grows out of these units of meaning is a self-created expression of what is "holy"--the rationale behind this thinking is that spiritual understanding bestows a quantity (or power) that one can receive more of as one strives to better himself. In the Sioux tradition, this religious concept is graphically portrayed in ritual

SYMBOLISM

As has been discussed in previous chapters, much of the Catawbas' rituals and symbols have been lost to the ages. As a result of this the ancestry link of the Catawba Indians to the larger Sioux tribe becomes extremely important as a source of symbolism to be intergrated into the cultural/community center.

The concept of Indian religion evolves out of a system of symbols or units of meaning that are used to rationalize the world and man's place in it. What grows out of these units of meaning is a self-created expression of what is "holy"--the rationale behind this thinking is that spiritual understanding becomes a quantity (or power) that one can receive more of as one strives to better himself. In the Sioux tradition, this religious concept is graphically portrayed in ritual

which has many variations and names (i.e. the Sun Dance), but has the same underlying meaning of man moving from his public domain to the spiritual domain in quest of spiritual enlightenment.

In the Sun Dance, the context of the existing world is defined by six points. The four compass points (north, south, east, and west) define the boundaries of the physical world. The point above defines the spiritual world, and the point below defines the sanctity of the earth. As man quests for spiritual knowledge he moves on the east to west axis (symbolic of the rising and setting of the sun) to occupy the center of the six points in which is quest is completed and onself is proved.

Thus, in the ritual the Indian concept of man is seen as not extremely important in relation to the world except when questing spiritual

knowledge--a concept of knowing one's place
 Minneapolis, Minnesota
 which is contrary to many of the conceptions
 of the non-Indian society.

Program - The Native American Center grew out
 of the Minneapolis Model Cities Program as an
 effort to renew the sense of identity and self
 image in the Indian community. The building
 was to reflect the emerging pride in the Indian
 heritage within the city as well as the Indian
 community. The facility was to provide space
 for ceremonial, cultural, social, and recrea-
 tional activities, without becoming engulfed
 in a symbolic cliché.

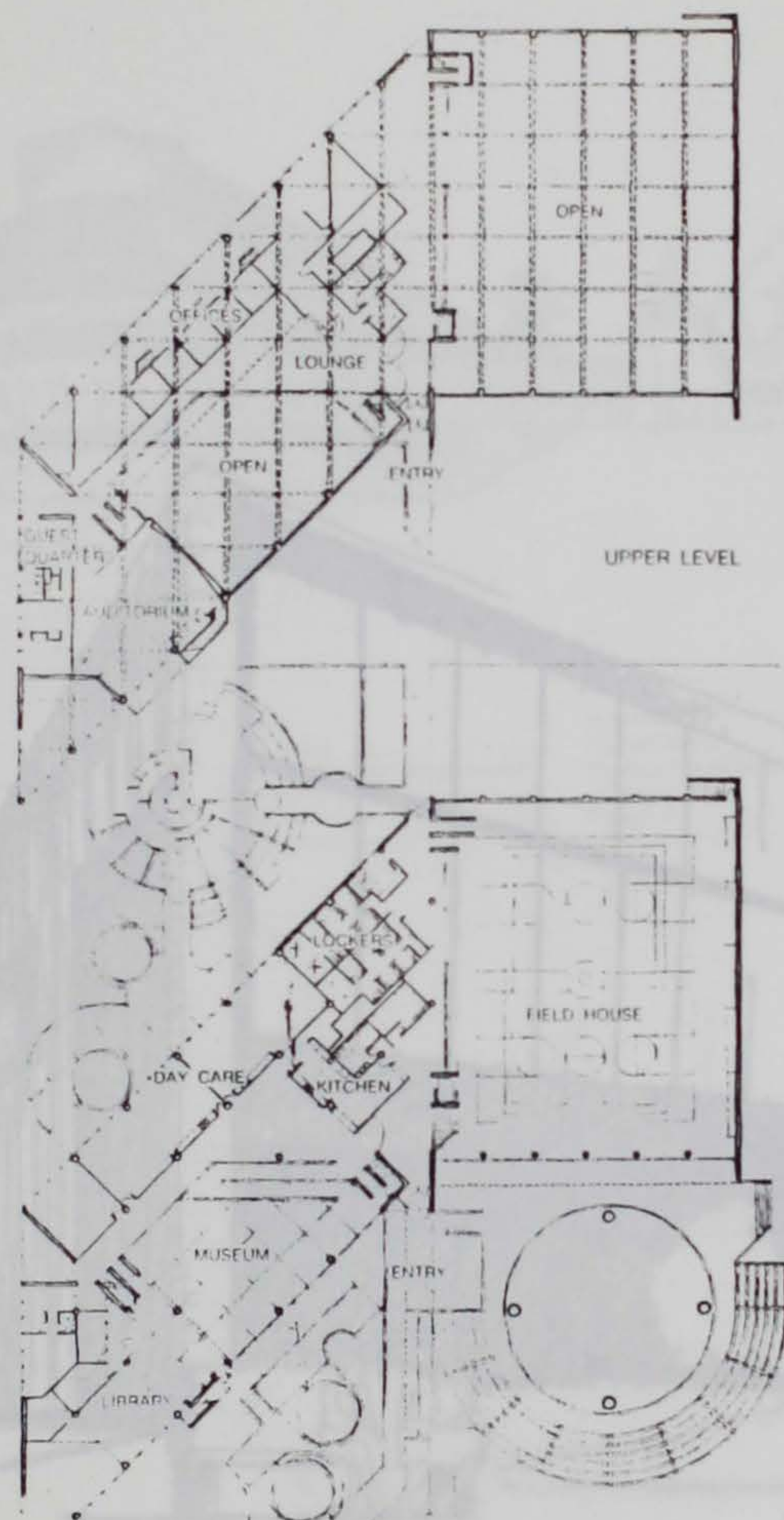
Solution - Spaces within the center were divided
 into three main areas: recreational, cultural,
 and social. The solution was a two-story
 pavilion structure surrounding a two-story
 exhibition space. In keeping with the Indians'
 preference for natural materials and open space,
 the pavilion structure is composed of 112 ft.
 of lattice-worked wood beams supported on
 pilars and has a series of



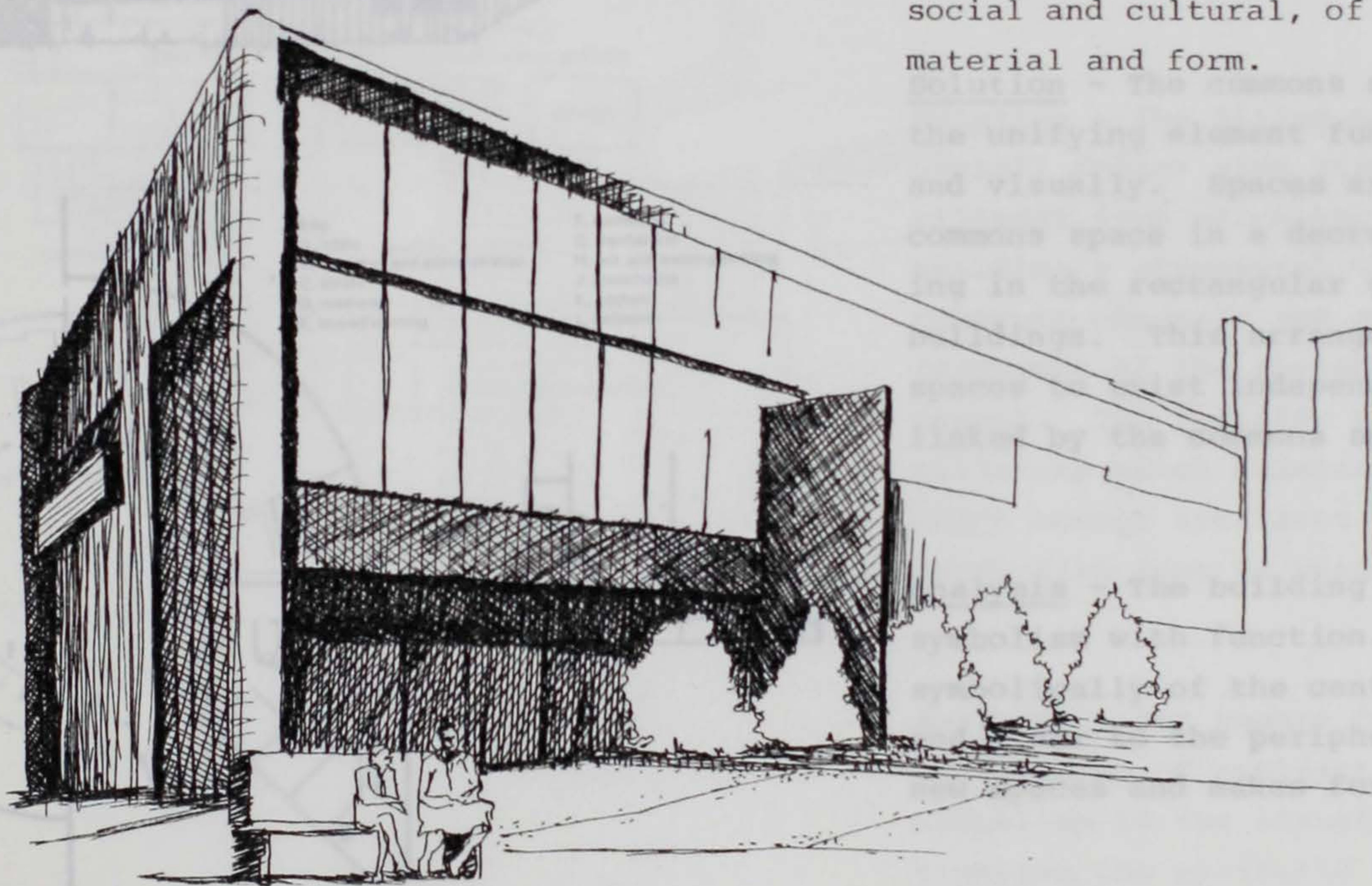
THE NATIVE AMERICAN CENTER
 Minneapolis, Minnesota
 Hodne/Stageberg Partners, Inc.

Program - The Native American Center grew out of the Minneapolis Model Cities Program as an effort to renew the sense of identity and self image in the Indian community. The building was to reflect the emerging pride in the Indian heritage within the city as well as the Indian community. The facility was to provide space for ceremonial, cultural, social, and recreational activities, without becoming engulfed in a symbolic clichés.

Solution - Spaces within the center were divided into three main areas: recreational, cultural, and social. The solution was a two-story pavillion structure surrounding a two-story exhibition space. In keeping with the Indians' preference for natural materials and open spaces, the pavillion structure is composed of 112 ft. long glued laminated wood beams supported on concrete columns and end bearing walls.



Analysis - The building is successful in unifying the three main activity areas under one roof. The integration of exterior spaces with interior spaces provides for a sequential or "ceremonial" transition from outside to inside. Despite inconsistent detailing and occasional questionable geometry, the building successfully makes a statement about the aspirations, both social and cultural, of its Indian users through material and form.

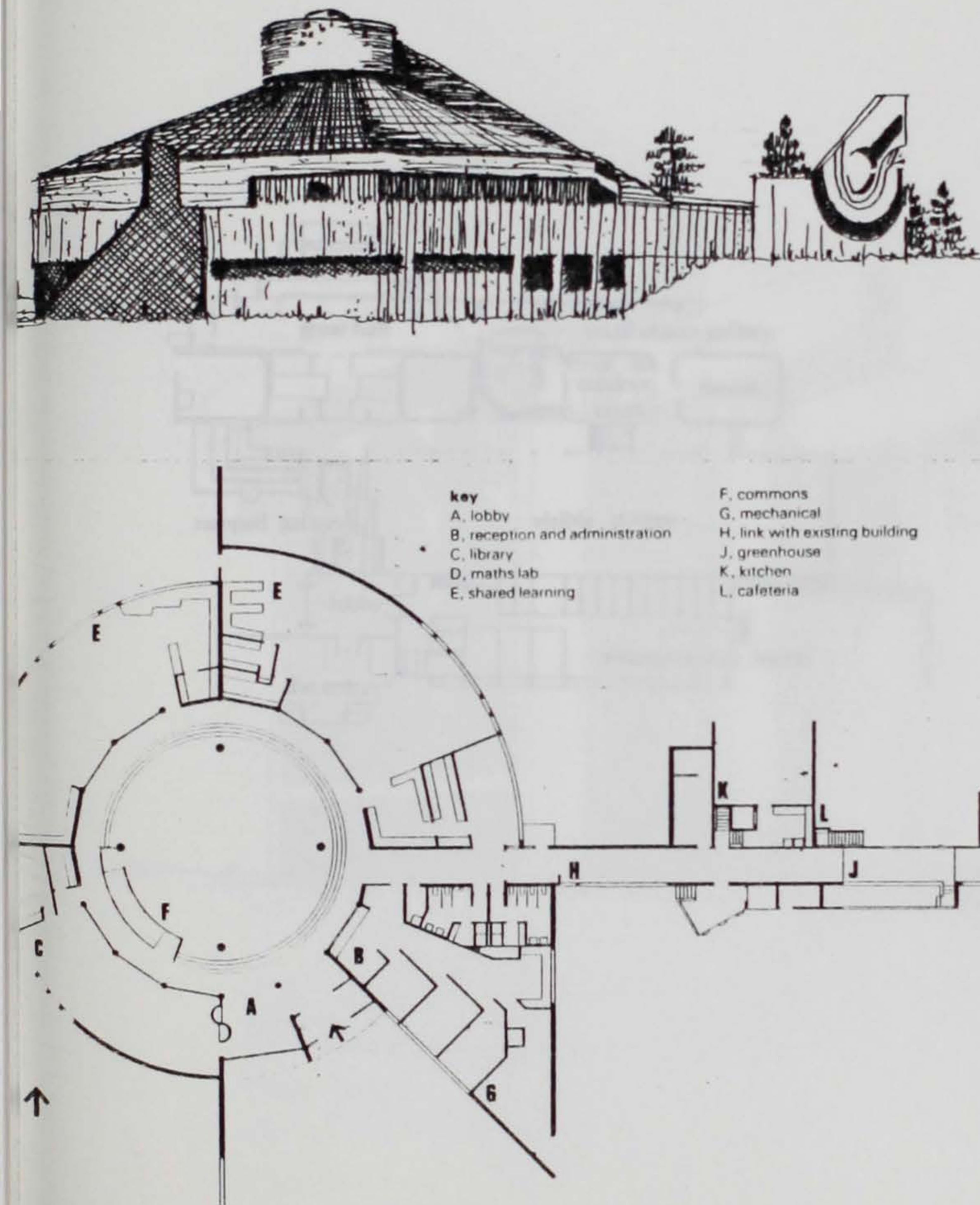


PINE POINT EXPERIMENTAL SCHOOL
 Pine Point, Minnesota
 Hodne/Stageberg Partners, Inc.

Program - The Pine Point Experimental School called for the accommodation of new cafeteria, administrative, and educational spaces to be linked to existing facilities.

Solution - The commons space is developed as the unifying element functionally, spatially, and visually. Spaces are arranged around this commons space in a decreasing spiral form ending in the rectangular geometry of the existing buildings. This arrangement allows for the spaces to exist independently while still being linked by the commons space.

Analysis - The building is successful blending symbolism with function. The significance symbolically of the central space adds strength and order to the peripheral arrangement of the new spaces and makes for a very usable building.



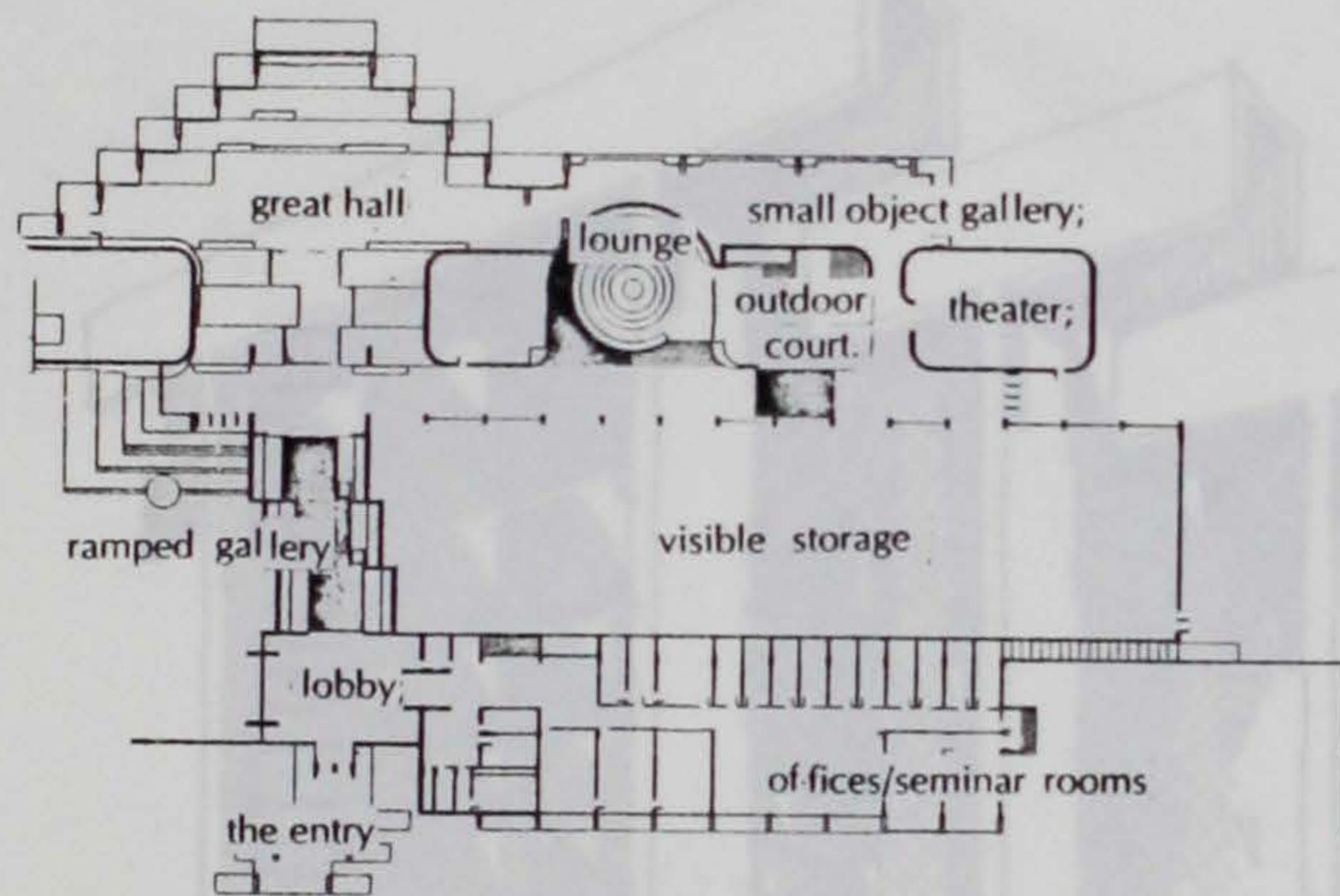
THE MUSEUM OF ANTHROPOLOGY

University of British Columbia

Vancouver, Canada

Arthur Erickson

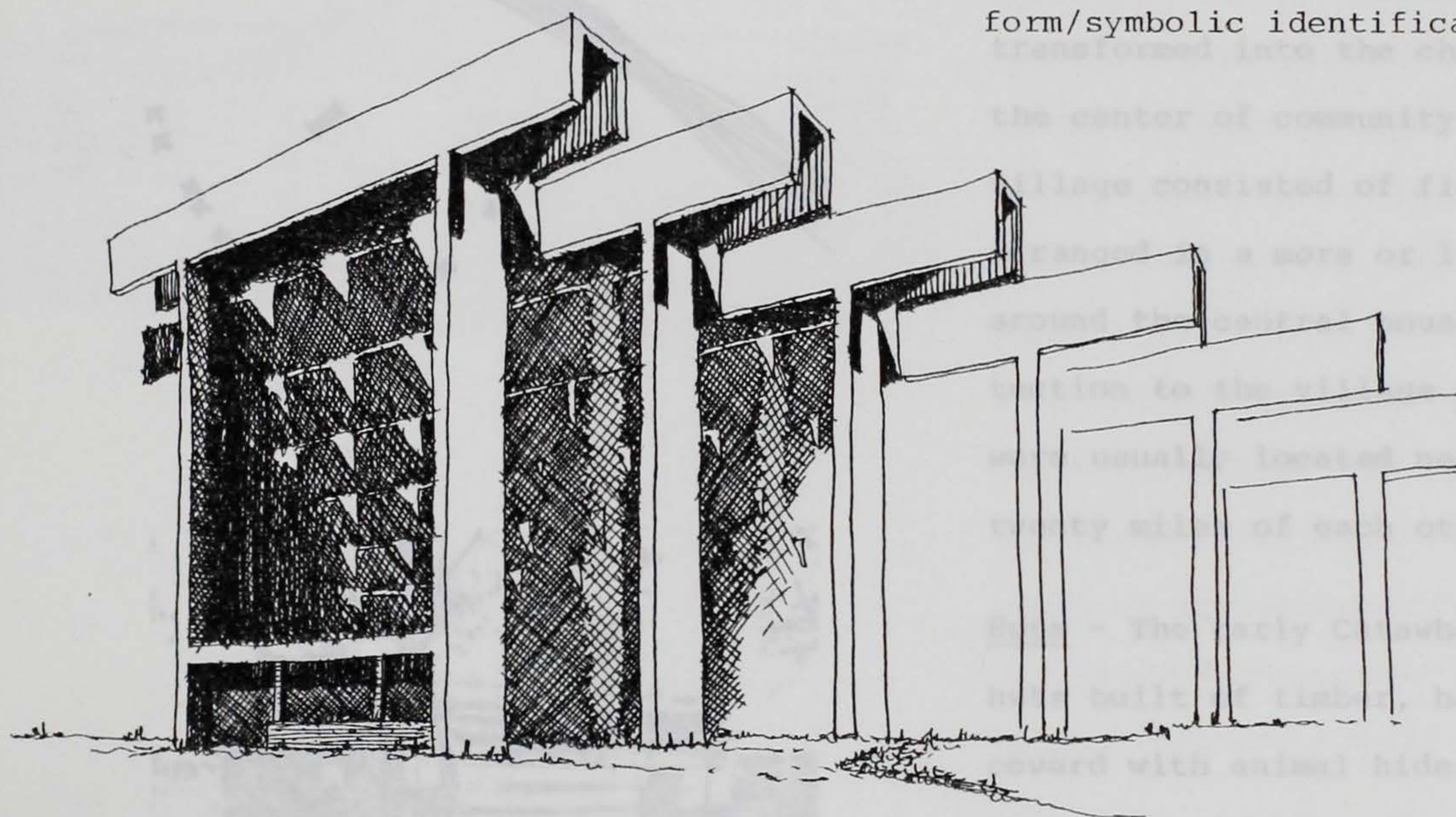
Program - This facility was to house and display artifacts of the Northwest Pacific Indians. In addition, this facility was to function as an educational tool for the aboriginal cultures.



Solution - The siting of the building and the overall design give tribute to the ancient villages from which the artifacts came. The building's structural theme is a cadence of concrete channels and posts, reminiscent of the framework of the ancient Northwest Indian long-houses. The facility is made of two lesser galleries which culminate in a "great hall" which houses artifacts ranging from eight to forty-five feet in height.

Analysis - The beauty of this building lies in its display of artifacts and the integrated symbolism in the structure. By using natural lighting, the artifacts are viewed against sky

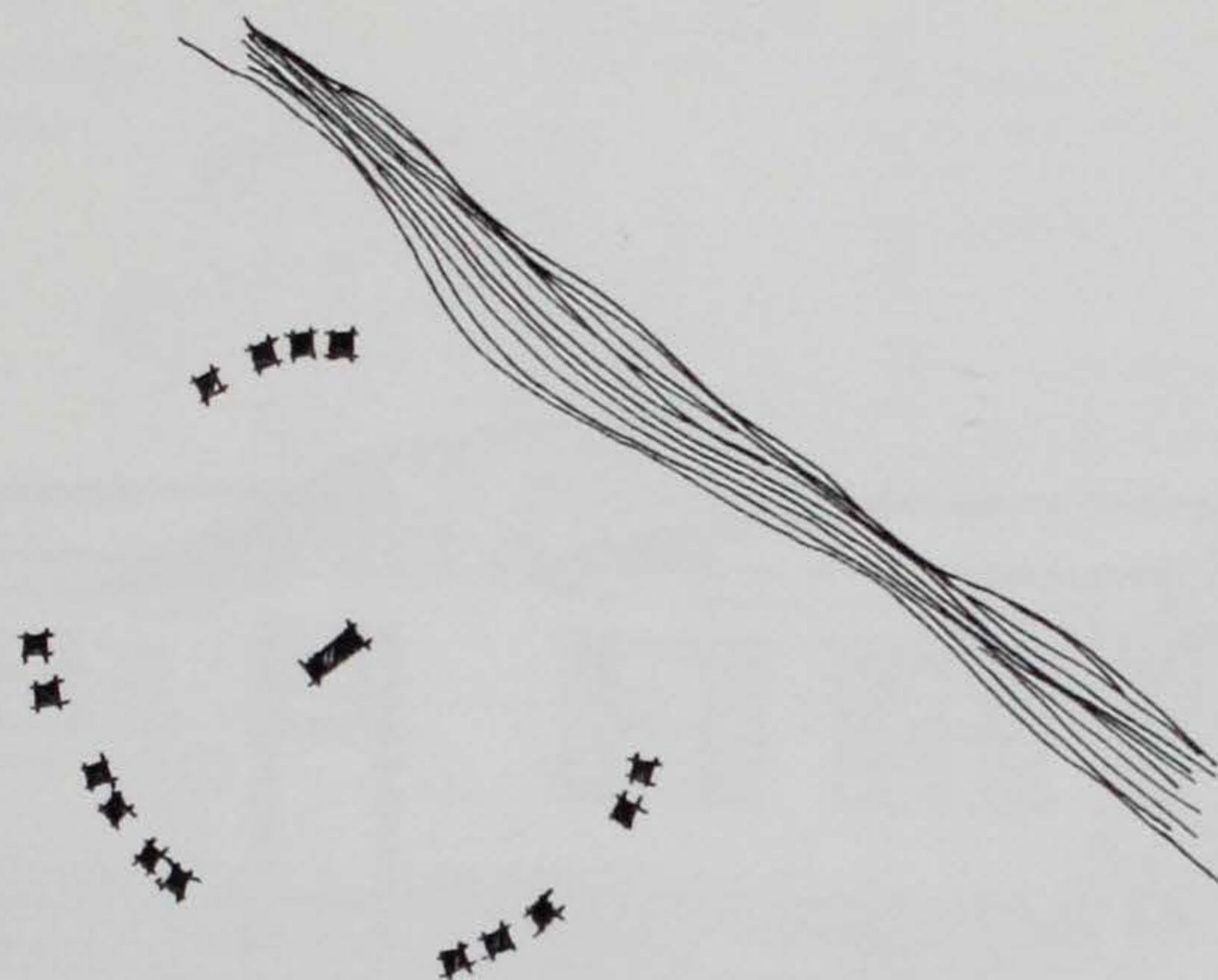
and trees--as if in their natural state. Excitement is enhanced by changes in volume, culminating in the great hall with its massive spans, highly symbolic of the movement through the ancient villages. While highly symbolic in form, this museum fails to carry through a form/symbolic identification in its handling.



HISTORICAL BUILT FORMS

Villages - As early as can be ascertained, the Catawba village life centered around a house which served as "city hall and communication center." In later years, this central house transformed into the chief's house and became the center of community activity. The average village consisted of fifteen to twenty huts arranged in a more or less circular pattern around the central house. This afforded protection to the village and the chief. Villages were usually located near the river and within twenty miles of each other.

Huts - The early Catawbans lived in one room huts built of timber, bark, and cane brush covered with animal hides and piled or banked with dirt to keep out cold winds. This hut form later developed into the suk, ornate house. The suk was constructed of squares and



notched oak logs with a gabled roof of large hand split oak shingles. There was no chinking between the logs and no openings except for a door on the west end.

water and sewer facilities do not exist at present on the Reservation and the fact that building loans cannot be obtained using the Reservation land for mortgage. Thus, the mobile home offers the most feasible form of housing for the majority of the Ojibwa families. Some Indian families have been able to build homes on or near the Reservation. These homes tend to be very characteristic of the "log" style of the surrounding area, usually having an upper story with a gable roof and brick or shingle exterior walls.



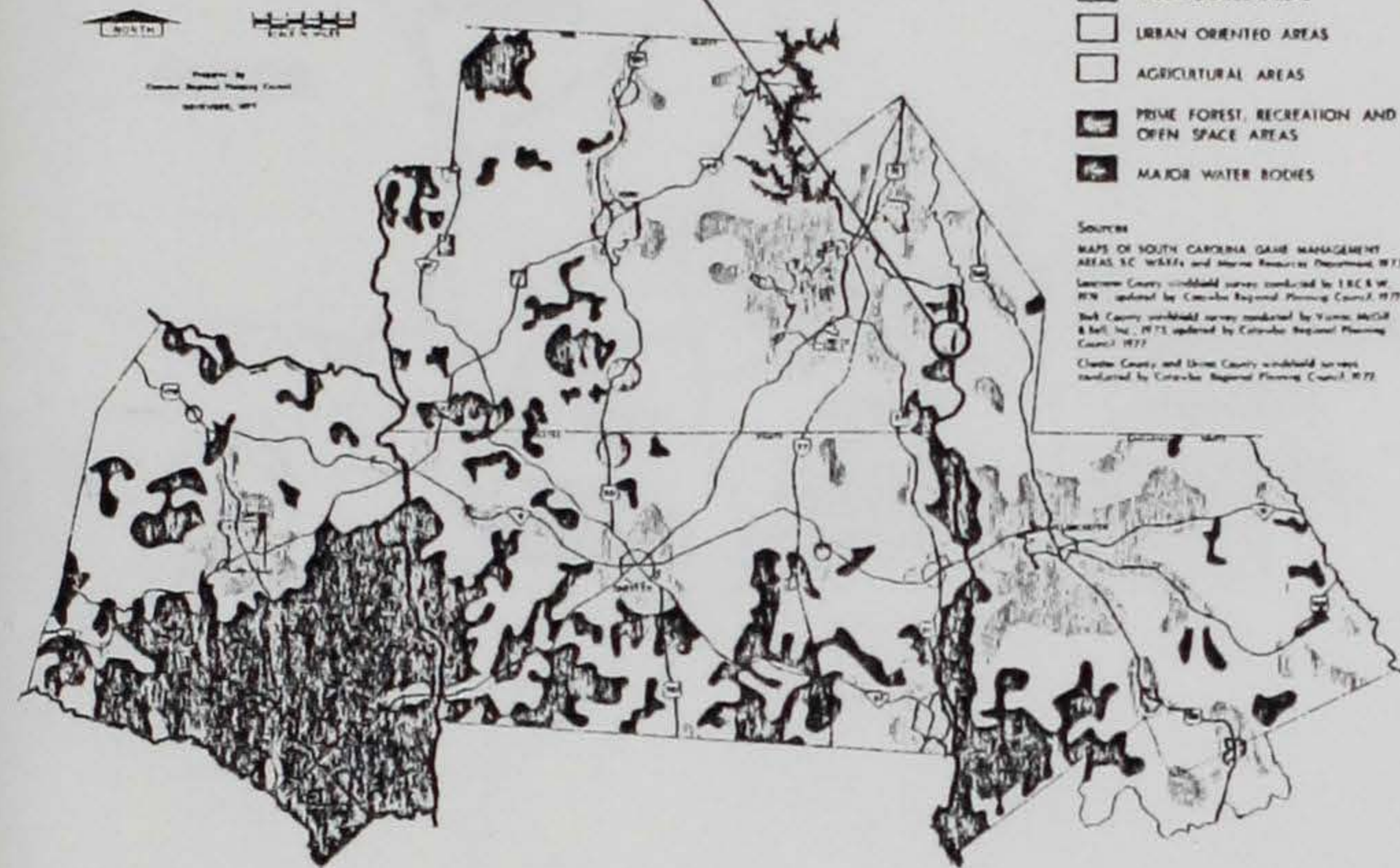
PRESENT BUILT FORMS

At present, the predominant housing form existing on the Reservation is the mobile home. This is mainly due to the fact that adequate water and sewer facilities do not exist at present on the Reservation and the fact that building loans cannot be obtained using the Reservation land for mortgages. Thus, the mobile home offers the most feasible form of housing for the majority of the Catawba families. Some Indian families have been able to build homes on or near the Reservation. These homes tend to be very characteristic of the "spec" homes of the surrounding area, usually being one story with a gable roof and brick or shingle veneer exterior walls.



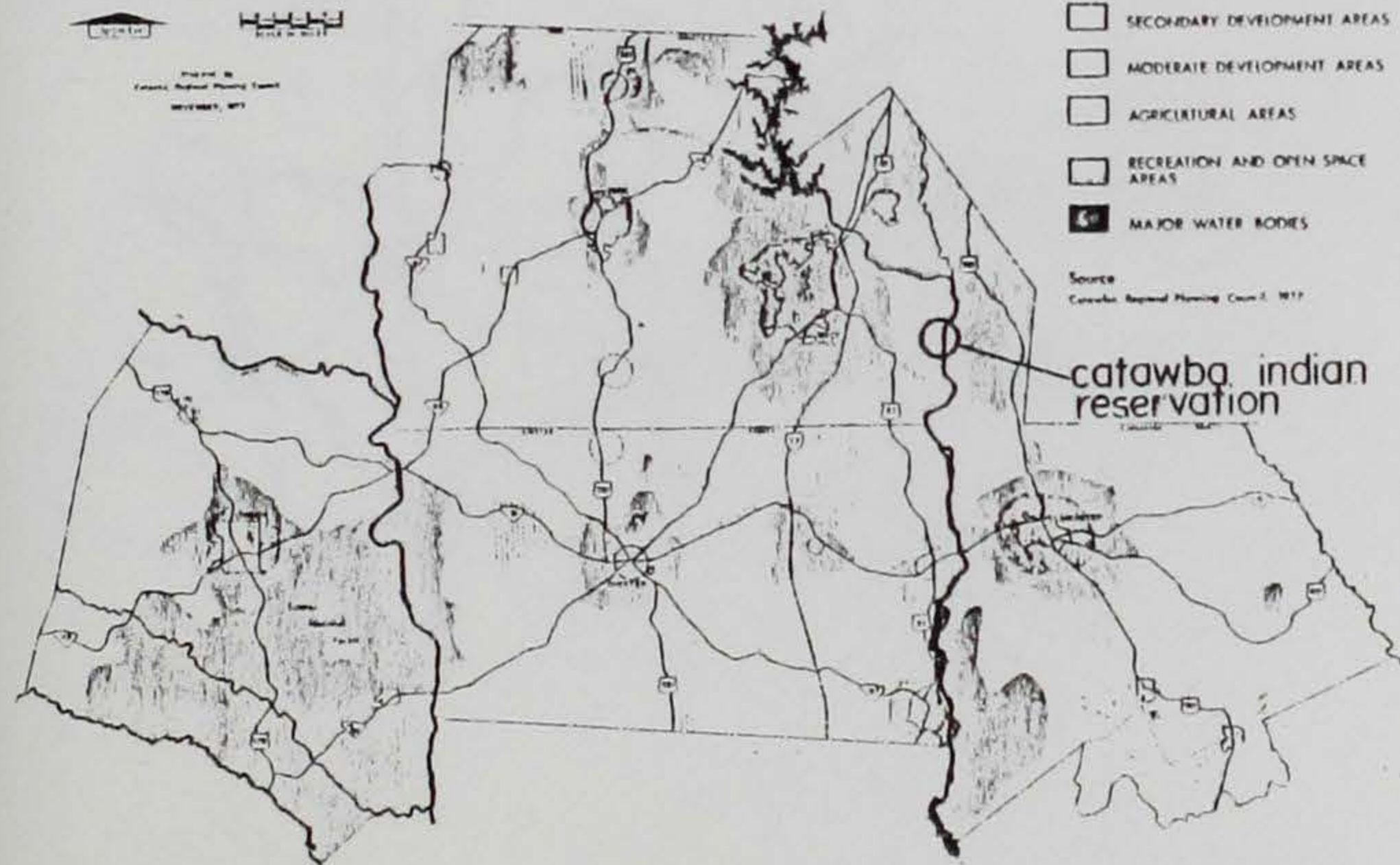
EXISTING LAND USE

CATAWBA REGIONAL PLANNING DISTRICT

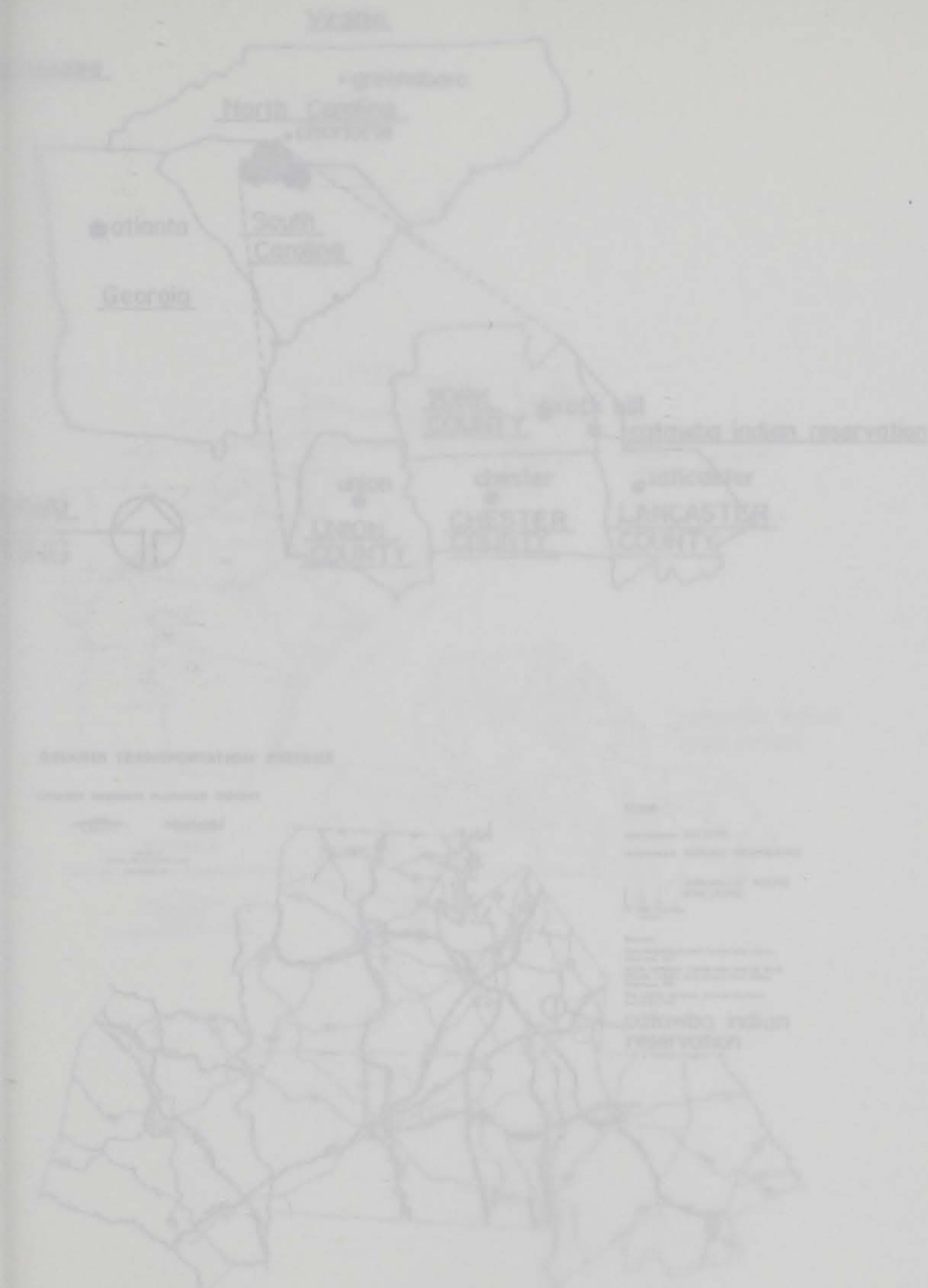


FUTURE LAND DEVELOPMENT

CATAWBA REGIONAL PLANNING DISTRICT

RESTRICTIONS

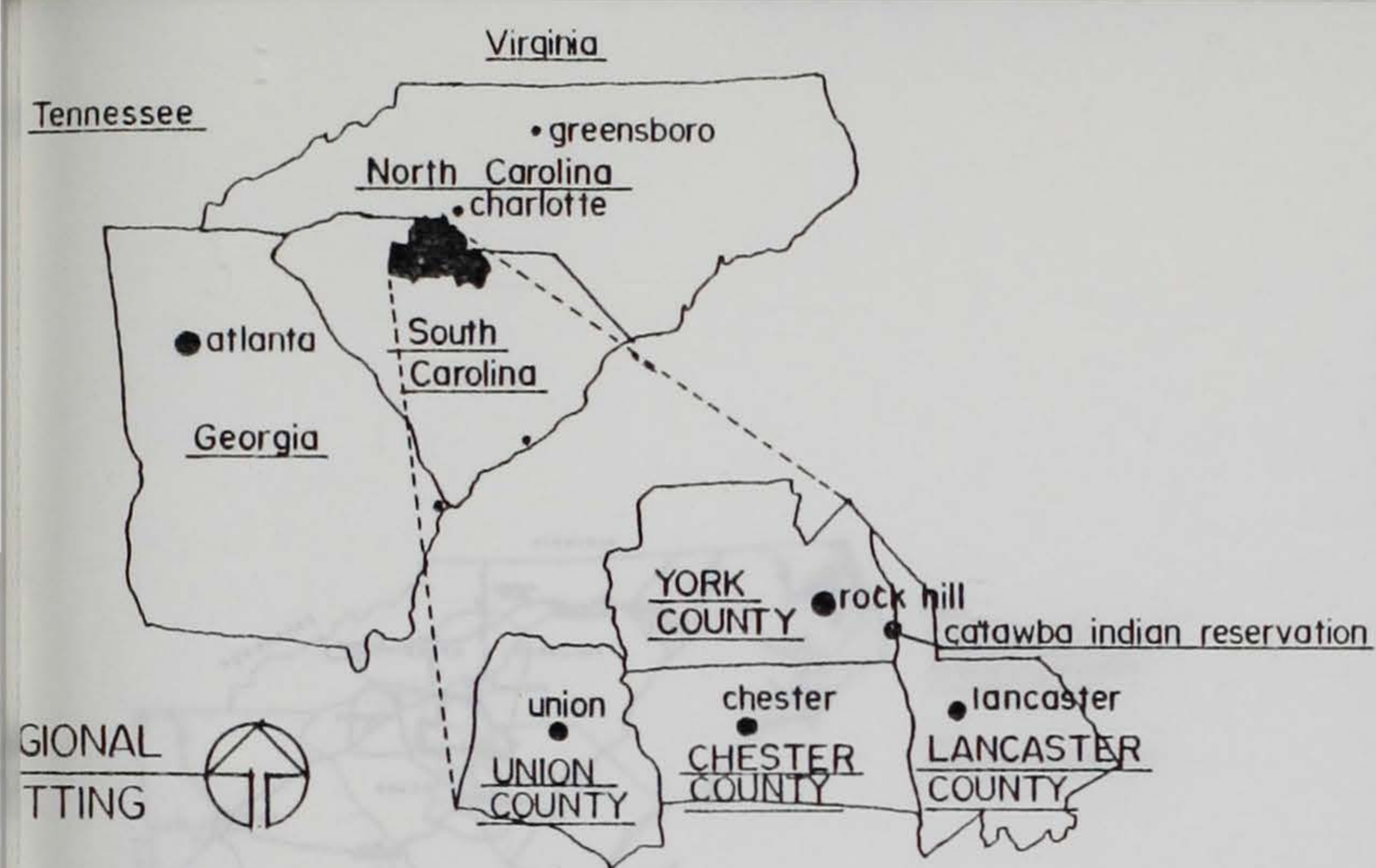
The Catawba Indian Reservation at present lies outside the Rock Hill city limits and does not fall under its jurisdiction. As such, the Reservation, as part of York County, is subject to only the restrictions outlined in the Standard Building Code and its affiliated codes. If the current proposed land use plan for York County is implemented, the Catawba Indian Reservation would fall under the classification of residential. The only restrictions this new classification will bring in addition to the above referenced codes will be the subdivision regulations as outlined by the York County Subdivision Ordinance.



The Catawba Region, covering 2,283 square miles, consists of four counties: Chester, Lancaster, Union, and York. The region is located in north-central South Carolina, at the center of the rapidly urbanizing Southeast Atlantic states.

The region's favorable location allows easy access to the major transportation corridors of the Southeast. Interstate 77 currently extends to Rock Hill and forms a vital economic tie to the Charlotte, North Carolina metropolitan area. The extension of I-77 to Columbia, South Carolina will further benefit the region's development. Interstate 85, just north of the region, is an important link to Raleigh, Durham, Greensboro, and Charlotte, North Carolina, and to Atlanta, Georgia. Both interstates 77 and 85 effectively connect the region to the national interstate highway system.⁵¹ This network includes the major U.S. Routes 21, 176, and 321.

SETTING

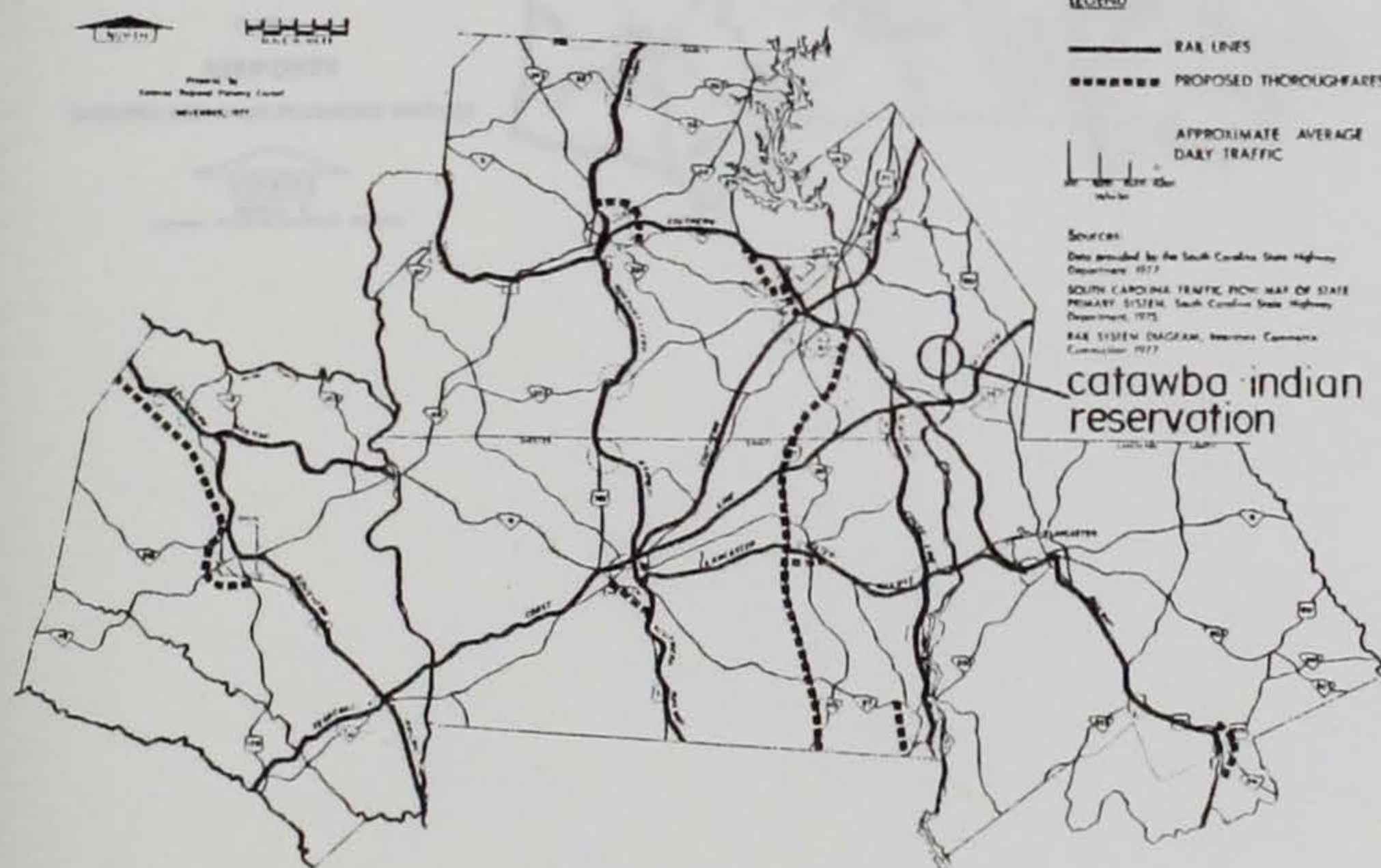


The Catawba Region, covering 2,289 square miles, consists of four counties: Chester, Lancaster, Union, and York. The region is located in north-central South Carolina, at the center of the rapidly urbanizing Southeast Atlantic states.

The region's favorable location allows easy access to the major transportation corridors of the Southeast. Interstate 77 currently extends to Rock Hill and forms a vital economic tie to the Charlotte, North Carolina metropolitan area. The extension of I-77 to Columbia, South Carolina will further benefit the region's development. Interstate 85, just north of the region, is an important link to Raleigh, Durham, Greensboro, and Charlotte, North Carolina, and to Atlanta, Georgia. Both interstates 77 and 85 effectively connect the region to the national interstate highway system.⁶¹ This network includes the major U.S. Routes 21, 176, and 321

GROUND TRANSPORTATION SYSTEMS

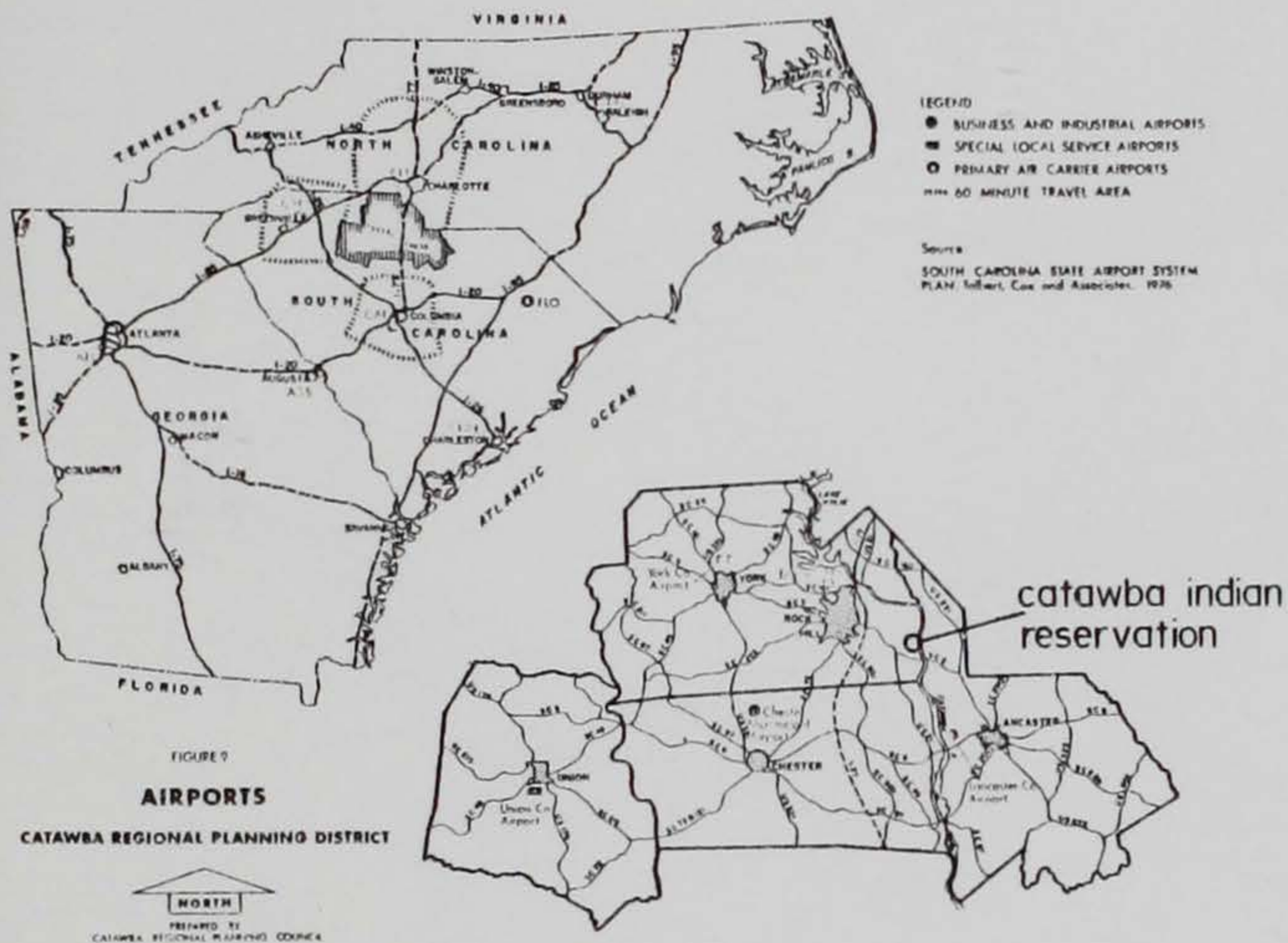
CATAWBA REGIONAL PLANNING DISTRICT



which connect the Rock Hill area to the major economic centers of Spartanburg, Greenville, and Columbia, South Carolina to Charlotte, North Carolina.⁶²

The air transportation for the region is made up of regional airports located in Chester County, Lancaster County, and Rock Hill. All are classified as business and industrial airports. Plans are currently underway to expand or improve all airport services within the region.⁶³

The climate of the Catawba Region is characterized warm, somewhat humid summers, mild winters, and long pleasant spring and fall seasons. Summers usually run from May until September.⁶⁴ On the average, 67 days have a maximum temperature of 90° or more. The summer is usually the rainiest season of the year with 30% of the annual rainfall occurring during the summer months.⁶⁵ Average annual precipitation, most of which falls as rain, is 46 inches.⁶⁶



The colder months run from December to February. Winters are mild and relatively short, although freezing temperatures occur about half of the days in winter. There is a good chance that a snow flurry will occur, however, only occasionally are snowfalls significant, and snow cover for an extended period is unusual.⁶⁷

The Catawba Region is located almost entirely in the Piedmont Geological Region, which is characterized by extensive igneous and metamorphic rocks. A fall line occurs at the edge of the coastal plain; north of the fall line, the terrain is rolling, with small areas of steep slopes; south of the fall line, the land is relatively flat.⁶⁸

REGIONAL INFLUENCE

Existing Land Use

In the immediate area of the Catawba Reservation, existing land use patterns vary widely, with urban oriented uses generally concentrated in the northern boundaries. As can be seen on the existing land use map, existing residential uses in the southern boundaries are primarily concentrated along major road systems. Mobile homes constitute a significant portion of the existing housing along these routes. It is important to note that at present these areas are characterized by the absence of residential subdivisions and planned unit developments.

U.S. Route 21 has been the major spine for urban development in the area, with industrial, commercial, and some residential uses clustered along its length. The principal commercial activity is concentrated in the

existing area land

USE




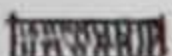

RESIDENTIAL
COMMERCIAL
INDUSTRIAL
PUBLIC/SEMI-PUBLIC
AGRICULTURE/OTHER

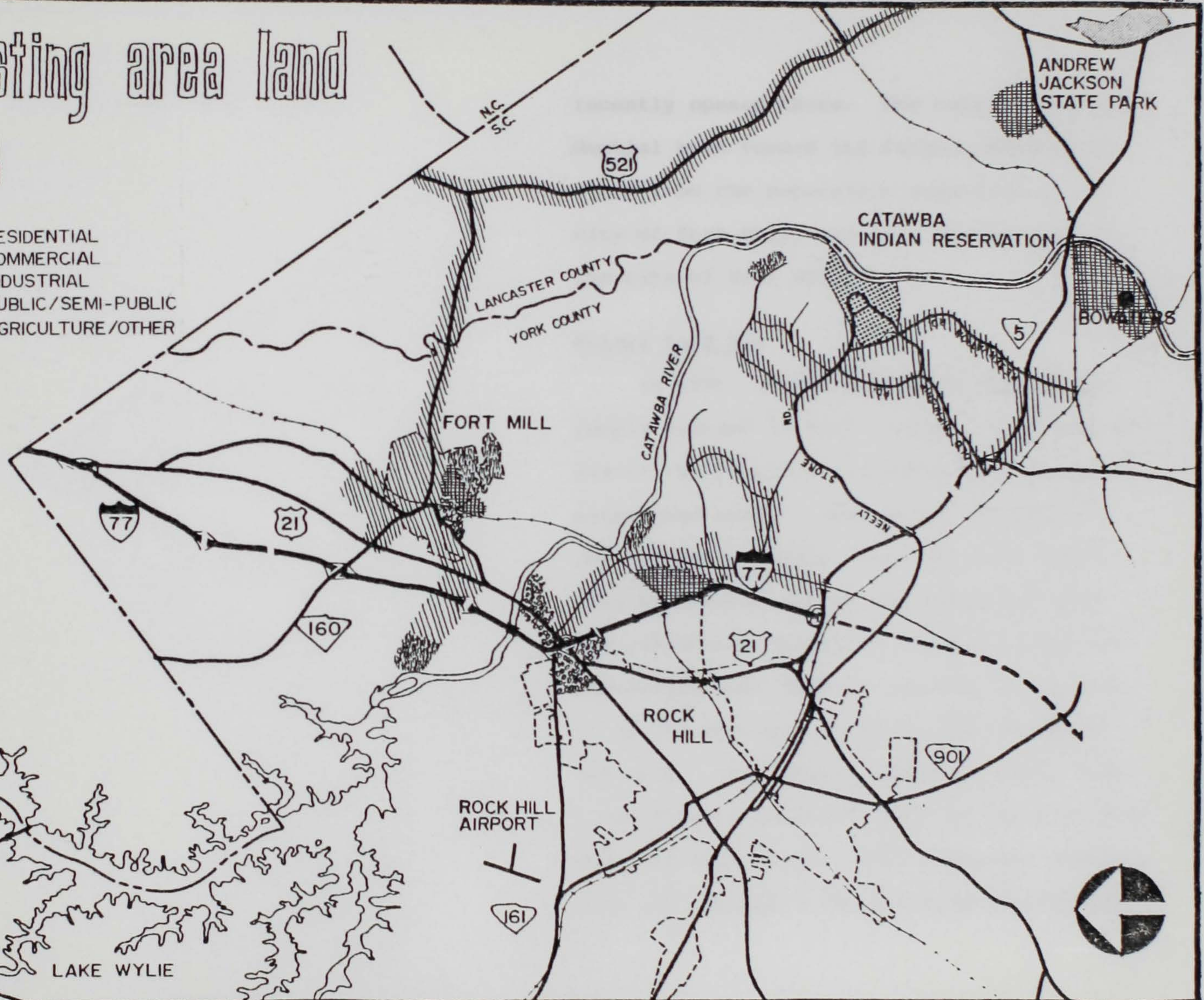
area bounded by I-77, U.S. 21, and Route 161. Of this commercial activity, the major portion is related to the convenience shopper. Two major industries are located south of the Reservation--these being Bowater Corporation in York County, and the Ashe Brick Company located in Lancaster County.

Agricultural activity in the area is also limited, with most land under cultivation devoted to corn and soybeans. Some cattle production is evident, but not in a sizeable marketable quantity. The highest percentage of acreage in this area is devoted to timber production.

Existing residential use is more extensive to the north of the Catawba Reservation. The bulk of the residential push from the city of Rock Hill is more intensive on and adjacent to the southern shores of Lake Wylie due to the new residential developments which have

existing area land use

-  RESIDENTIAL
-  COMMERCIAL
-  INDUSTRIAL
-  PUBLIC / SEMI-PUBLIC
-  AGRICULTURE / OTHER



recently opened there. The bulk of the residential push toward the Catawba Reservation stems from the population expansion of the city of Fort Mill, and to a smaller degree, the city of Rock Hill.

Future Land Use

In 1976, it was estimated that 96,200 people resided in York County. Approximately 44% of the County's residents live in unincorporated areas. Rock Hill, the County's largest municipality, contains over 50% of this population within its urbanized area. The projected population for the County for the target date 2000 is 134,500, an increase of 38,300 persons, or 28.5% over the 1976 estimate. The primary growth centers, from a numerical standpoint, will be the Rock Hill and Fort Mill areas. This increased population will pressure the existing residential

planned area land

USE

- RESIDENTIAL
- COMMERCIAL
- INDUSTRIAL
- PUBLIC/SEMI-PUBLIC
- AGRICULTURE/OTHER

boundaries to expand in the direction of the Catawba Reservation where there now exists a plentiful supply of undeveloped land area, and toward the Lake Wylie area where new developments are starting to occur.

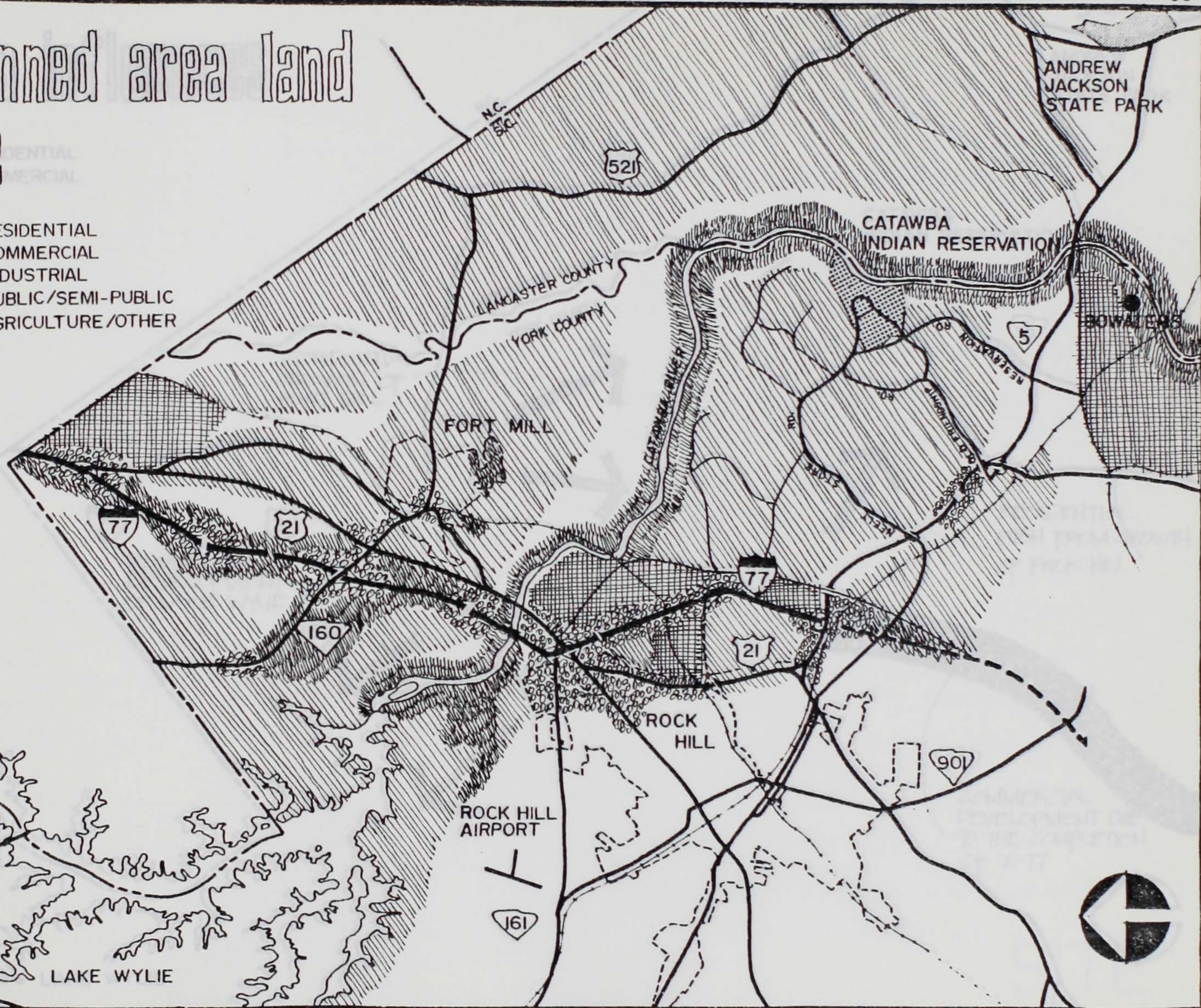
Probably more than any other factor, I-77 will provide new and accelerated growth opportunities in York County. It will generate new land use demands for market oriented facilities such as transport companies, wholesale and warehouse operations, and most industries. Highway oriented commercial uses also will vie for locations at the principal interchanges in York County.

As a result of these projected development trends, the York County Planning Commission has developed the following future land use plan to be implemented in York County as a response to the present and projected growth in the area.

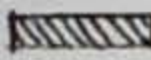
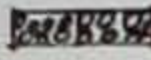
LAKE WYLIE

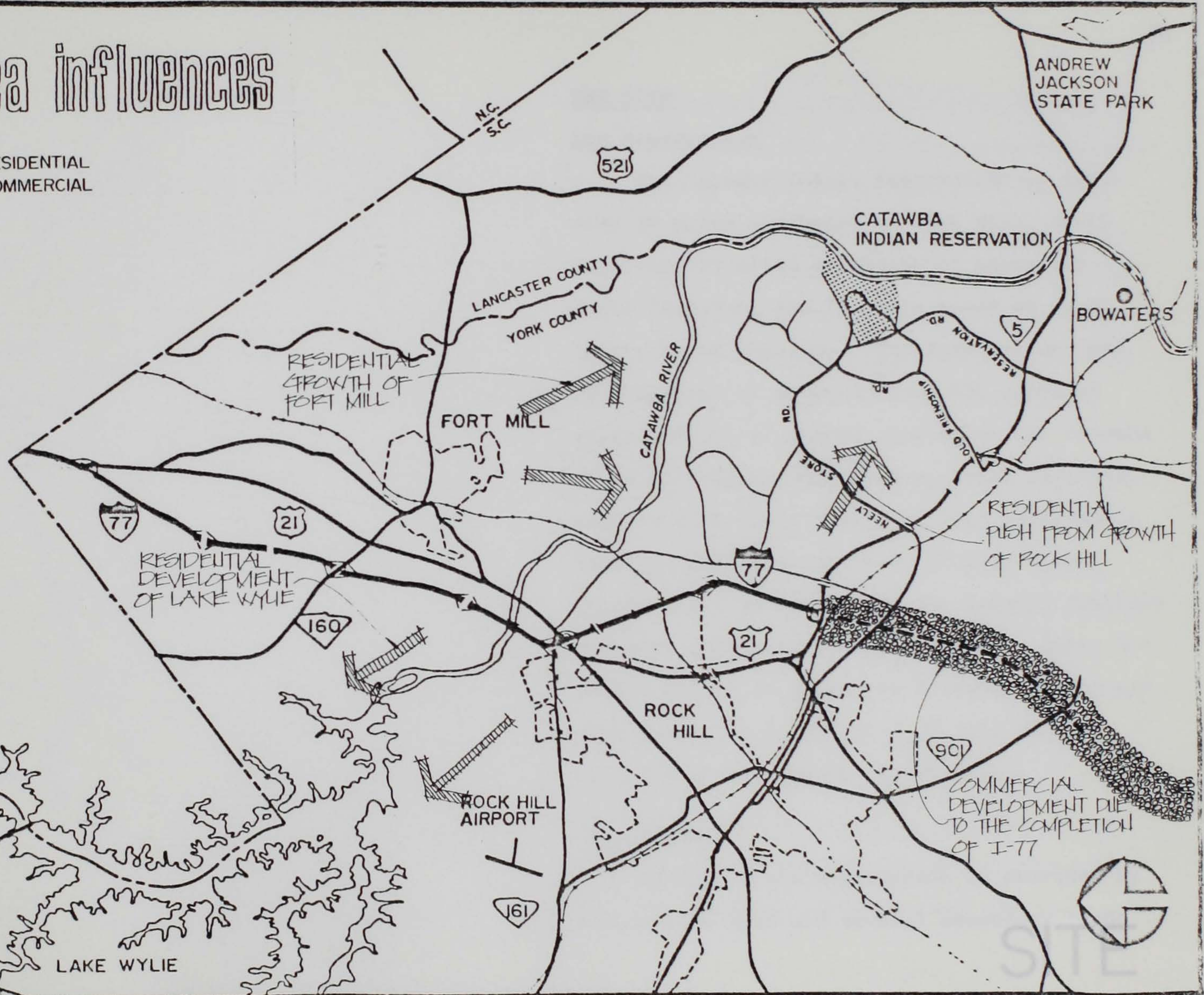
planned area land use

-  RESIDENTIAL
-  COMMERCIAL
-  INDUSTRIAL
-  PUBLIC/SEMI-PUBLIC
-  AGRICULTURE/OTHER



area influences

 RESIDENTIAL
 COMMERCIAL



THE SITE

The Reservation

The Catawba Indian Reservation is situated 10 miles southeast of Rock Hill, South Carolina, 20 miles northeast of Lancaster, South Carolina, and 35 miles south of Charlotte, North Carolina. The Reservation land is comprised of approximately 630 acres of rocky, partially wooded land along the Catawba River in eastern York County, South Carolina. Additionally, as a result of land cessions occurring when the Catawba's Federal Indian status was terminated, several parcels of land are land adjoining the Reservation. One of these parcels is the site of the church to which the Catawba Indians were affiliated, now 110 acres of land in the vicinity of the church.

SITE

THE SITE

The Reservation

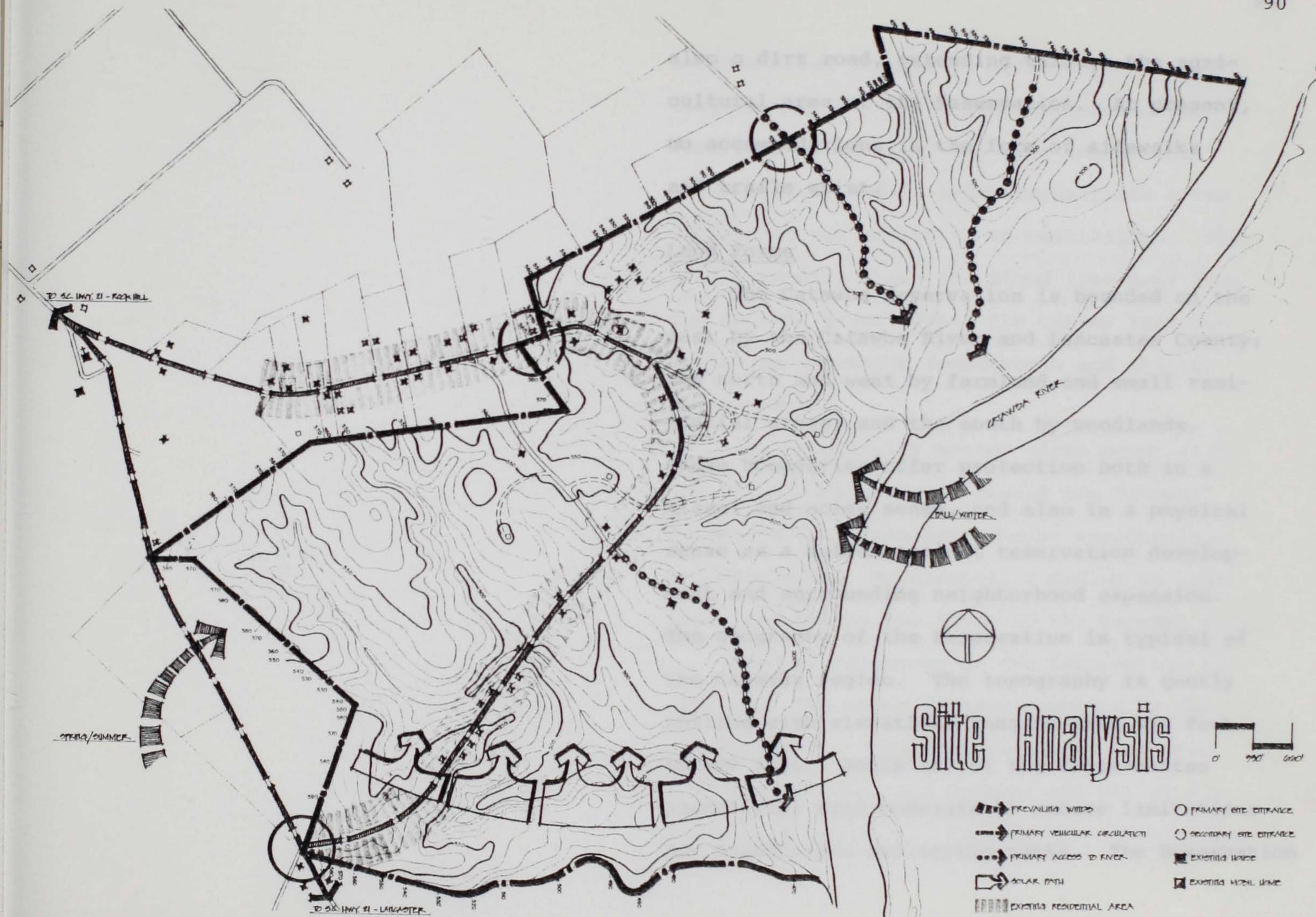
The Catawba Indian Reservation is situated 10 miles southeast of Rock Hill, South Carolina, 20 miles northeast of Lancaster, South Carolina, and 35 miles south of Charlotte, North Carolina. The Reservation land is comprised of approximately 630 acres of rocky, partially wooded land along the Catawba River in eastern York County, South Carolina. Additionally, as a result of land settlements occurring when the Catawbas' federal tribe status was terminated, several Catawba families own land adjoining the Reservation. Also, the Mormon Church of which the Catawba Indians are affiliates, owns 135 acres of land in the vicinity of the Catawba Reservation.

Circulation

Access to the Reservation is provided by Reservation Road and several secondary roads

which intersect with South Carolina Highway #5 and U.S. Highway #21. All existing approaches to the Reservation are by means of the automobile, and at present lack definition. The only existing landmark which alerts the visitor that the Reservation land is about to be entered is the White Mormon Church which lies off of Reservation property on Reservation Road.

Actual road systems within the Reservation are extremely limited and are of average to poor quality. The main service road of the Reservation is a dirt road with a gravel covering. This road serves as the only organizing element for the Reservation. All branch roads extend from this service road and are predominantly dirt roads with poor drainage. Access to the Catawba River is by means of two existing dirt roads--one extending from the existing gymnasium building, and the other,



also a dirt road, extending through the agricultural area of the Reservation. At present, no accommodations in the form of sidewalks and trails exist.

Land Forms

The Catawba Reservation is bounded on the east by the Catawba River and Lancaster County; the north and west by farmland and small residential areas; and the south by woodlands. These boundaries offer protection both in a visual and noise sense, and also in a physical sense as a buffer against reservation development and surrounding neighborhood expansion. The geography of the Reservation is typical of the Catawba region. The topography is gently rolling with elevations ranging from 460 feet to 600 feet. Soils are of the tatum-manteo association with moderate to severe limitations for foundations and septic tanks. The Reservation

is almost cut in half by a flood plane occurring at the 500 foot elevation. Extending from this flood line, the area toward the Catawba River offers approximately 200 acres of fertile and conducive to cultivation. The land extending above the flood line away from the Catawba River offers the better land conducive to extensive foundations and utility development.

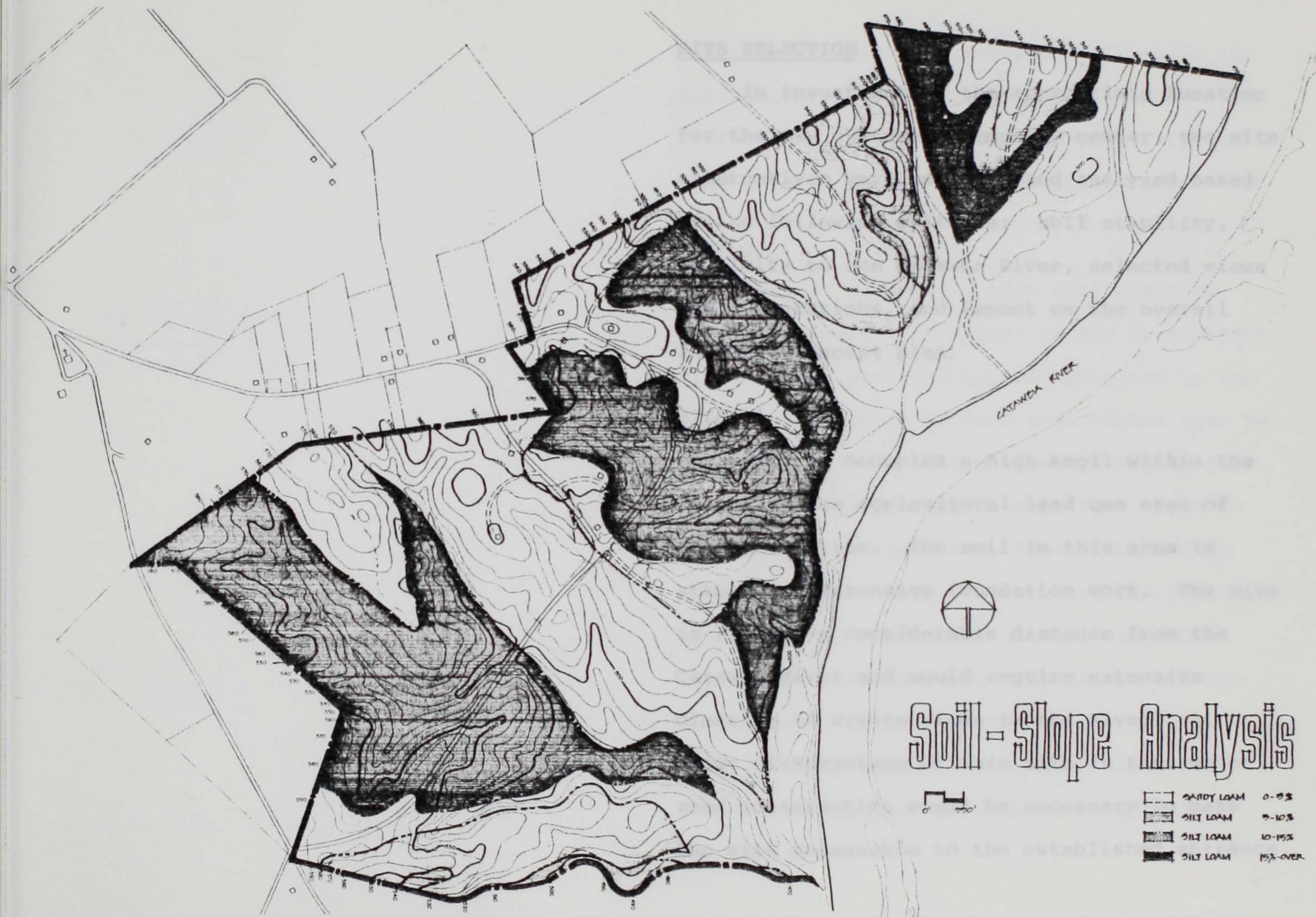
The potentially better views occur along the flood line oriented toward the Catawba River and away from surrounding residential neighborhoods. At present, a medium to light tree line blocks the views to the Catawba River.

Natural resources on the Reservation are limited. The major natural resource is the Catawba River. The Reservation is forested with pines, oaks, and cedars, but not in any marketable quantity. Despite the fertile land

which occurs along the river bottom land, there exist no known mineral resources on the Reservation.

Structures

On the Reservation the dominant residential structures are mobile homes and a few "spec" houses clustered around the access road. There exists at present no public water or sewer systems. Water is supplied through individual wells, and sewerage is handled by individual septic tanks. Except for residences the only other structures on or in the immediate vicinity of the Reservation are the Mormon Church and a gymnasium also functioning as a community center.



SITE SELECTION

In investigating the appropriate location for the new cultural/community center, two site alternatives were selected and analyzed based on the following criteria: soil stability, proximity to the Catawba River, selected views and orientations, and impact on the overall land use concept plan.

Site #1

Site #1 occupies a high knoll within the center of the agricultural land use area of the Reservation. The soil in this area is stable for extensive foundation work. The site is located a considerable distance from the Catawba River and would require extensive clearing to create views to the River. A major disadvantage of this site is that major road construction would be necessary to make the site accessible to the established entrance

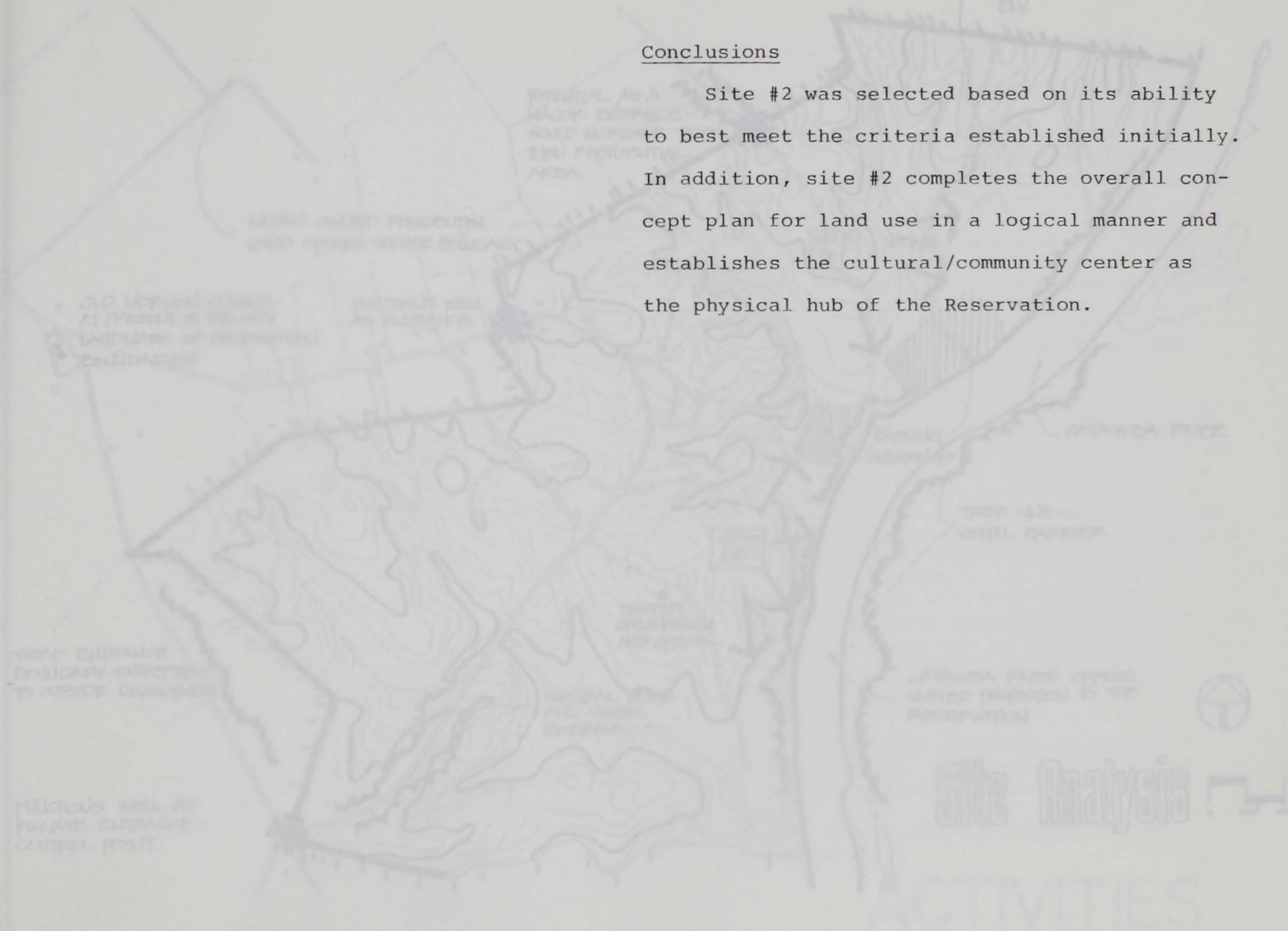
road. This road construction would split the Reservation land in half and would tend to isolate the cultural/community center rather than develop it as the Reservation hub.

Site #2

Site #2 occupies a high hill which essentially forms the "hinge" of the Reservation. This "hinge" position becomes embraced by the remaining Reservation land area rather than be split by it. The site's close proximity to the Catawba River affords excellent views in all major directions with limited clearing required. This site offers a logical terminus point for the conceptual entrance sequence making the cultural/community center the hub of the Reservation. Another plus for this site is the availability of land above the flood plain in the north-south orientation for expansion.

Conclusions

Site #2 was selected based on its ability to best meet the criteria established initially. In addition, site #2 completes the overall concept plan for land use in a logical manner and establishes the cultural/community center as the physical hub of the Reservation.



FLOOD PLANE OCCURS @ 500' ELEV. - BUILDABLE 98 LAND OCCURS ABOVE 500' ELEV.

POTENTIAL AS A MAJOR ENTRANCE - WOULD INCREASE TRAFFIC THRU RESIDENTIAL AREA.

INDIAN OWNED RESIDENTIAL LAND OFFERS SECURE BOUNDARY

OLD NORMAN CHURCH - AT PRESENT IS THE ONLY LANDMARK OF RESERVATION BOUNDARIES

FUNCTIONS WELL AS ENTRANCE

SITE #1

VIEWS

EXISTING CLEARINGS

CATAWBA RIVER

TREE LINE - VISUAL BARRIER

SITE #2

EXISTING GYMNASIUM AND OFFICE

NATURAL NOISE AND VISUAL BARRIER

CATAWBA RIVER OFFERS LIMITED PROTECTION TO THE RESERVATION



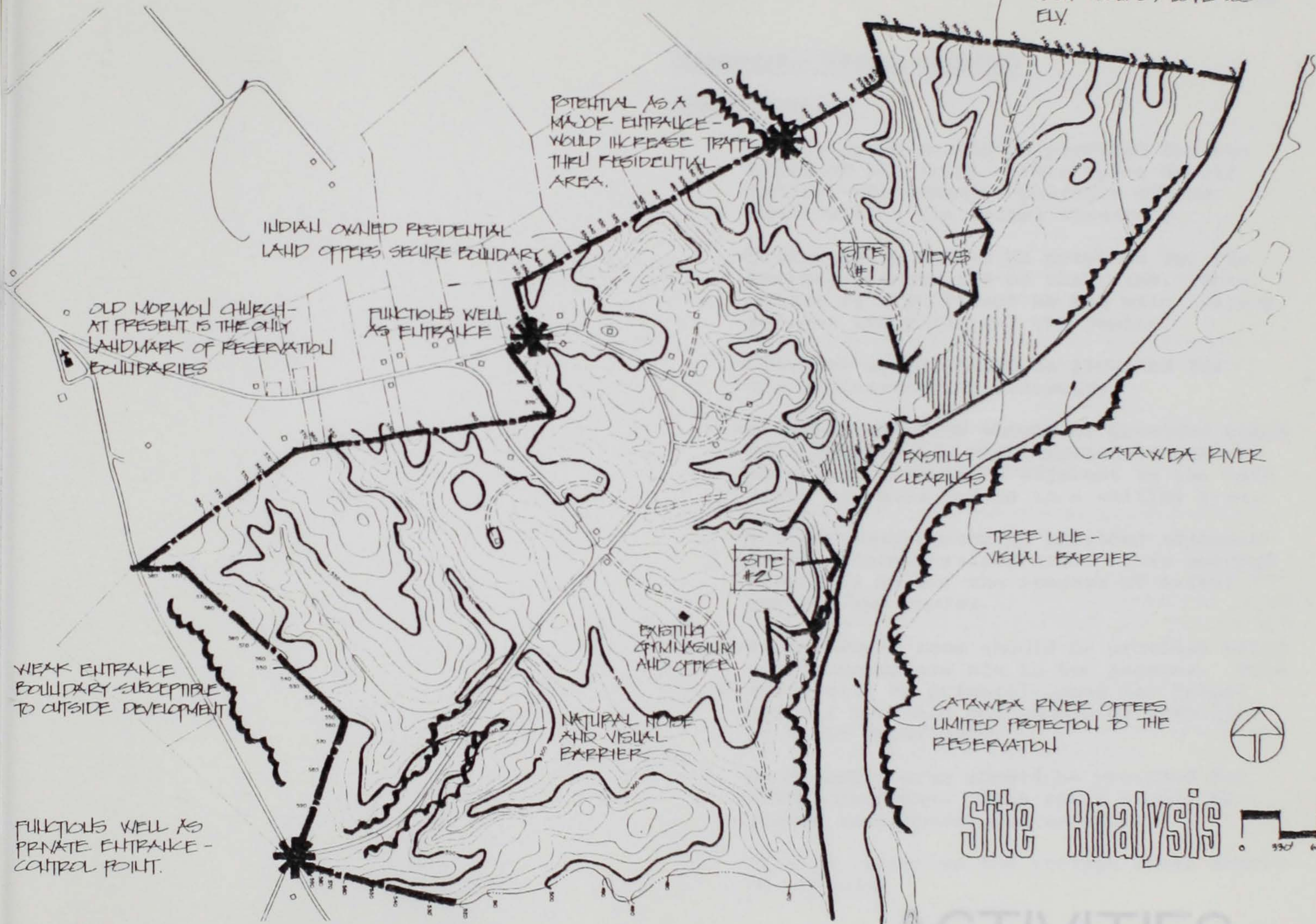
Site Analysis



ACTIVITIES

WEAK ENTRANCE BOUNDARY - SUSCEPTIBLE TO OUTSIDE DEVELOPMENT

FUNCTIONS WELL AS PRIVATE ENTRANCE - CONTROL POINT.



COMMUNITY - TRIBAL ORIENTED

Administrative

-Office space should be provided for the chief of the tribe. This space should include office and living quarters and be within the tribal lands.

-Office space should be provided for the secretary/treasurer of the tribe. This office should be in the tribal lands and be within the tribal lands.

-Office space should be provided for the administrative secretary.

-A reception area should be provided for the tribe. This area should be in the tribal lands and be within the tribal lands.

-A storage area should be provided for the tribe. This area should be in the tribal lands and be within the tribal lands.

-A parking area should be provided for the tribe. This area should be in the tribal lands and be within the tribal lands.

-A maintenance area should be provided for the tribe. This area should be in the tribal lands and be within the tribal lands.

-A security area should be provided for the tribe. This area should be in the tribal lands and be within the tribal lands.

ACTIVITIES

COMMUNITY - TRIBAL ORIENTEDAdministrative

- Office space should be provided for the chief of the tribe. This space should reflect the symbolic position of the chief within the tribal structure.
- Office space should be provided for the secretary/treasurer of the tribe. This office is significant as the main liaison between the tribe and the public.
- Clerical space should be provided for the administrative secretary.
- A reception space should be provided which will function as the information center. This space should be adjacent to the main lobby and have access to a waiting area.
- A vault area should be provided adjacent to the administrative area. This secured area will be for the storage of tribal records and monies.
- A conference room should be provided which will accommodate six to ten persons. This space will be primarily used for Tribal Council meetings and should be symbolic of their importance.
- An assembly area should be provided for tribal meetings. This space should be viewed as symbolic and sacred.
- Private restrooms and storage areas should be provided.

TRIBAL - COMMUNITY ORIENTEDEducational

- Classroom space should be provided for the instruction in teaching concepts and techniques to tribal and community members.
- Office space should be provided for job developing counseling and the administration of welfare services.
- Office space should be provided for the counseling and administration of family services.
- Office space should be provided for the administration of family health services and the storage of records.
- Examination rooms should be provided for health services and nursing care services.
- A waiting area should be provided adjacent to health care office and examination rooms. This space should be private but convenient to the entrance.

Assembly

- An indoor assembly area should be provided for large lectures and meetings. This space should be accessible to the main lobby and restrooms.

- An exterior assembly area should be provided for outdoor gatherings and exhibitions. This space should be accessible to the studio facilities and the main lobby.
- An indoor assembly area should be provided for the conduction of Mormon religious services. This space should have its own entrance.
- A lounge space for leisure activities of the youth and elderly should be provided. This space should have access to restrooms and the exterior.
- Daycare activities (indoor/outdoor play areas, reading areas, arts and crafts) should be provided for with access to restrooms and the main entrance.
- Kitchen facilities for lunches and special occasions should be provided for. This space should be convenient to a dining area and the meeting areas, with servicing to the exterior.

Recreational

- A gymnasium facility for indoor recreational activities (basketball and volleyball) should be provided for with convenience to locker facilities.
- Locker and shower room facilities should be provided for with facilities for both men and women.

CULT -Pool facilities should be provided for outdoor recreation. This area should be accessible to the locker and shower facilities and maintenance areas. Seating areas and a sunbathing area should also be considered. In Cataraugus history and culture for adults.

-Classroom space should be provided for the instruction of youths in Cataraugus history and culture.

-Studio space should be provided for the instruction in, production and exhibiting of Cataraugus Indian pottery. This space should accommodate space for clean up and storage of materials, and a separate area for the firing of pots.

-Studio space should be provided for the instruction in and production of Cataraugus basket weaving. Space should be provided for clean up and storage of materials.

-A library facility should be provided for the Cataraugus Indian resource collection. Space should accommodate stack areas, and both interior and exterior reading areas. Accessibility to the classroom and lecture areas should be considered.

-A museum facility should be provided for the housing and exhibiting of artifacts of the Cataraugus heritage--both permanent and temporary. The exhibition space

CULTURALEducational

- Classroom space should be provided for the instruction in Catawba history and culture for adults.
- Classroom space should be provided for the instruction of youths in Catawba history and culture.
- Studio space should be provided for the instruction in, production and exhibiting of Catawba Indian pottery. This space should accommodate space for clean up and storage of materials, and should contain an interior/exterior fireplace--drying area for the firing of pots.
- Studio space should be provided for the instruction in and production of Catawba basket weaving. Space should be provided for clean up and storage of materials.
- A library facility should be provided for the Catawba Indian resource collection. Space should accommodate stack areas, and both interior and exterior reading areas. Accessibility to the classroom and lecture areas should be considered.
- A museum facility should be provided for the housing and exhibiting of artifacts of the Catawba heritage--both permanent and transient. The exhibition space

LAND should have flexible accommodations for exhibiting non-permanent displays and pottery shows. Careful consideration should be given to lighting and the symbolic exhibiting of displays. A sales area convenient to the lobby should be considered and a projection room would be a plus.

Amenities

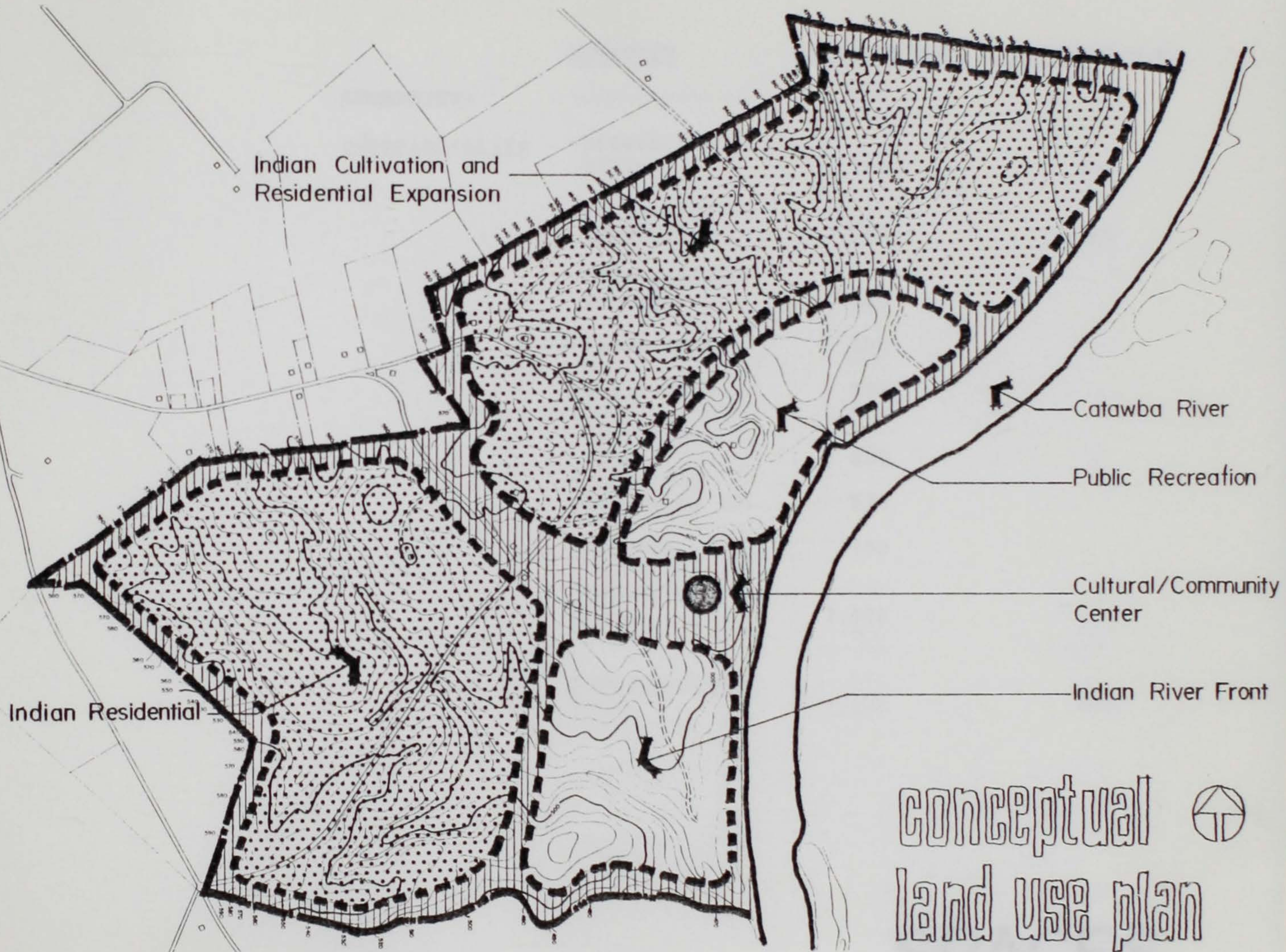
- A main lobby space should be provided as an orientation point, and could also serve as an information center and sales area.
- Public restrooms, both male and female, convenient to the main lobby should be provided and should be handicapped accessible.
- Mechanical support spaces should be provided for servicing considered.

LAND USE CONSIDERATIONS

- Housing on the Reservation is predominantly mobile homes. Since the Reservation is currently held in trust, tribal members are unable to obtain mortgages to build permanent structures. Many of the present homes are dilapidated and many lack adequate plumbing facilities. Tribal officials estimate an immediate need for 40 to 50 new units to relieve inadequate or sub-standard housing conditions for members on and off the reservation. This new development should occur in such a manner as to promote a sense of community, a sense of mutual aid, and a strong sense of boundary and security. Within the development of a new housing scheme, green spaces and sub-community areas should be carefully integrated as to complete and compliment the overall growth trend of the area.
- Agricultural areas should be planned into the overall land use planning to assure the best use of the existing prime crop land. These cultivation areas will be tribal use and not for commercial production. By consolidating crop areas rather than letting independent gardens occur, the tradition of tribal production is kept intact and again makes best use of the existing crop areas.
- Leisure recreational areas should be planned into the overall land use to accommodate the limited public recreational activities which could occur in conjunction with the cultural/community center. Approximately 5 acres of land occurring within the flood plain area adjacent to the Catawba River could be

developed into nature and bike trails including picnic shelter areas. In conjunction with these leisure activities a mock Catawba Village could be developed including longhouse, suks, restrooms, and tent camping areas. This village development would need 4 acres for developing which would include canoeing facilities in the form of dock and storage areas.

- Planned vehicular circulation systems need to be logically established to accommodate both private and public traffic without conflicting with pedestrian movements. Road systems should be integrated with the natural setting and should not encourage heavy public traffic throughout the Reservation. In kind, large areas of unbroken parking should be avoided as not to impinge on the natural surroundings. Alternative means should be considered as to their appropriateness (i.e. asphalt, gravel, pavers, grass-crete, etc.).



	ACTIVITY	REQUIRED S.F.	EXISTING S.F.
COMMUNITY:	-community hall	1,000	
Administrative	-chief's office	200	100
	-secretary/ treasurer	200	100
	-clerical w/ storage	100	
	-receptionist	200	
	-vault area	150	
	-conference room	150	
	-restrooms (2)	130	
	-storage	100	
Public	-tribal meeting area	3,000	
	Administrative Total	1,000	

SPACES

	<u>ACTIVITY</u>	<u>REQUIRED S.F.</u>	<u>EXISTING S.F.</u>
COMMUNITY:	-classrooms (1)	850	
<u>Administrative</u>	-chiefs service office	200	100
	-secretary/ treasurer	200	100
	-clerical w/ storage	300	
	-receptionist	200	
	-vault area	150	
	-conference room	250	
	-restrooms (2)	130	
	-storage	100	
<u>Assembly</u>	-tribal meeting area	3,000	
	-lounges	300	442
	<u>Administrative</u>	850	
	<u>Total</u>	4,530	200

	<u>ACTIVITY</u>	<u>REQUIRED S.F.</u>	<u>EXISTING S.F.</u>
<u>Educational</u>	-classrooms (1)	850	4,620
	-welfare service office (2)	250	675
	-family service counseling	200	
	-family health service	250	5,295
	-examination room (2)	150	
	-waiting area	150	
	<u>Educational Total</u>	1,850	
<u>Assembly</u>	-religious services	4,000	
	-lounge	300	442
	-daycare	850	
	-restrooms (2)	80	
	-kitchen/dining	560	610
	<u>Assembly Total</u>	5,790	1,052

	<u>ACTIVITY</u>	<u>REQUIRED S.F.</u>	<u>EXISTING S.F.</u>
<u>Recreational</u>	-gymnasium	5,040	4,620
	-locker rooms (2)	1,000	675
	-restrooms (2)	400	
	<u>Recreational Total</u>	6,040	5,295
<u>CULTURAL</u>			
<u>Educational</u>	-classrooms (2)	1,700	
	-pottery studio	1,600	
	-basket studio	1,000	
	-library	2,000	
	-museum	5,200	
	-projection room	850	
	<u>Educational Total</u>	12,350	

	<u>ACTIVITY</u>	<u>REQUIRED S.F.</u>	<u>EXISTING S.F.</u>
<u>Amenities</u>	-lobby	500	800
	-sales area	200	
	-restrooms (2)	400	
		<hr/>	<hr/>
	<u>Amenities</u>		
	<u>Total</u>	1,100	800
	Cultural/Community Ctr. Subtotal	31,660	7,347
	Structural/Mech./Circulation (15%)	4,749	
	Cultural/Community Ctr. Total	<hr/> 36,409	<hr/> 7,347

EXTERIOR
SPACES

-pool	5,850
-assembly	3,000
	<hr/>
<u>Total</u>	8,850

RESPONSE

THE DESIGN CONCEPT

The approach taken in the design of the facility was to translate the identity and recognition of the Catawba people through a symbolic use of elements and spaces in order to avoid becoming cliché in graphic symbolism. Since the Indian ideal is one of living with the land rather than living on it, the cultural/community center was conceived as one which complements the land rather than dominates it—a statement which would be simple in means but sophisticated in meaning.

The programmed spaces were organized into two main categories, those functional which related to the Indian and non-Indian community and those which related to the Indian community. The Indian community spaces were designed to be a place where the Indian community could gather and share their culture and traditions. The non-Indian community spaces were designed to be a place where the non-Indian community could learn about the Indian community and their culture and traditions. The Indian community spaces were designed to be a place where the Indian community could share their culture and traditions with the non-Indian community. The non-Indian community spaces were designed to be a place where the non-Indian community could learn about the Indian community and their culture and traditions.

RESPONSE

THE DESIGN CONCEPT

The approach taken in the design of the facility was to translate the identity and recognition of the Catawba people through a symbolic use of elements and spaces in order to avoid becoming cliché in graphic symbolism. Since the Indian ideal is one of living with the land rather than living on it, the cultural/community center was conceived as one which compliments the land rather than dominates it--a statement which would be simple in means but sophisticated in meaning.

The programmed spaces were organized into two main categories, those functions which related to the Indian and non-Indian community and those functions which related to the Indian community only. This distinct separation is carried throughout the design as a grouping element for circulation, parking, etc. The major organizing element in the

scheme became two walls. The first wall (on the public side) represents the barrier of Indian culture which the white man has penetrated by force. This wall becomes the entrance to the museum and to both the public and Indian activities. The second wall (on the Indian side) is encountered after passing beyond the first wall. This second wall represents that higher level of spiritual Indian values which the white man has not obtained an understanding of and thus is not worthy of experiencing. Thus, this wall serves to embrace the sacred meeting area, a place only accessible to the Indians.

The circulation of the facility is based on the symbolic movement of the Indians within their six point conception of the world. The east-west axis becomes a symbolic axis used for the procession to the sacred meeting area from the east in relation to the Catawba

River. The second axis, the north-south axis, becomes a functional axis on which circulation between spaces occur. The vertical circulation is based on the hierarchy of spaces ascending the hill between the high and low points. The museum occupies the low point (the "below") representing the sanctity of the Catawbas' history. Functionally, this position also allows the blockage of natural light which would damage many of the exhibits housed here. The administrative area occupies the highest point (the "above") symbolizing the spiritual knowledge and guidance of the tribal leaders represented in the conference room where the Tribal Council meets.

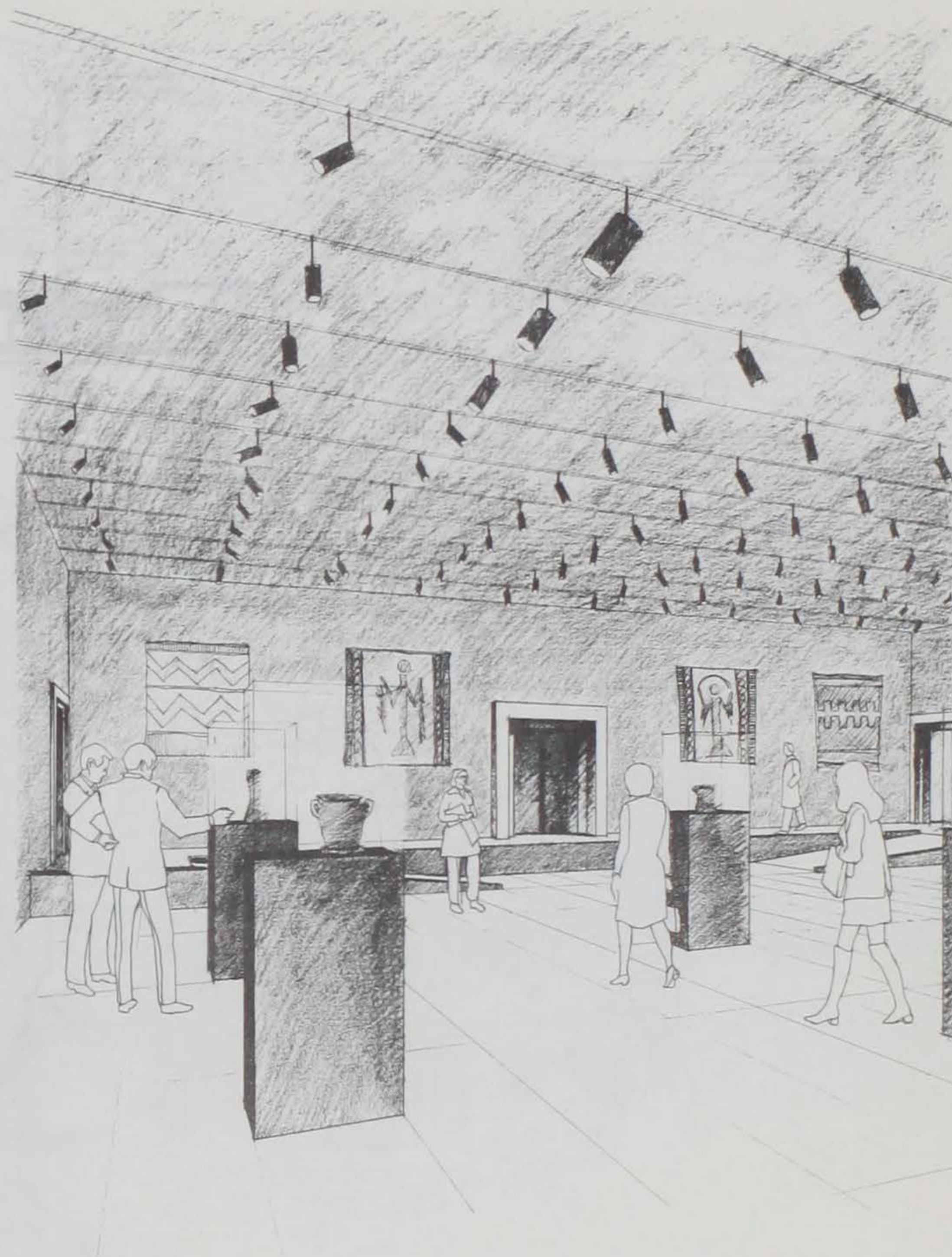
The treatment of the spaces is simple in means, making use of clerestory lighting and simple wall penetrations. The materials chosen are to accommodate the low maintenance required in this facility and to also make use

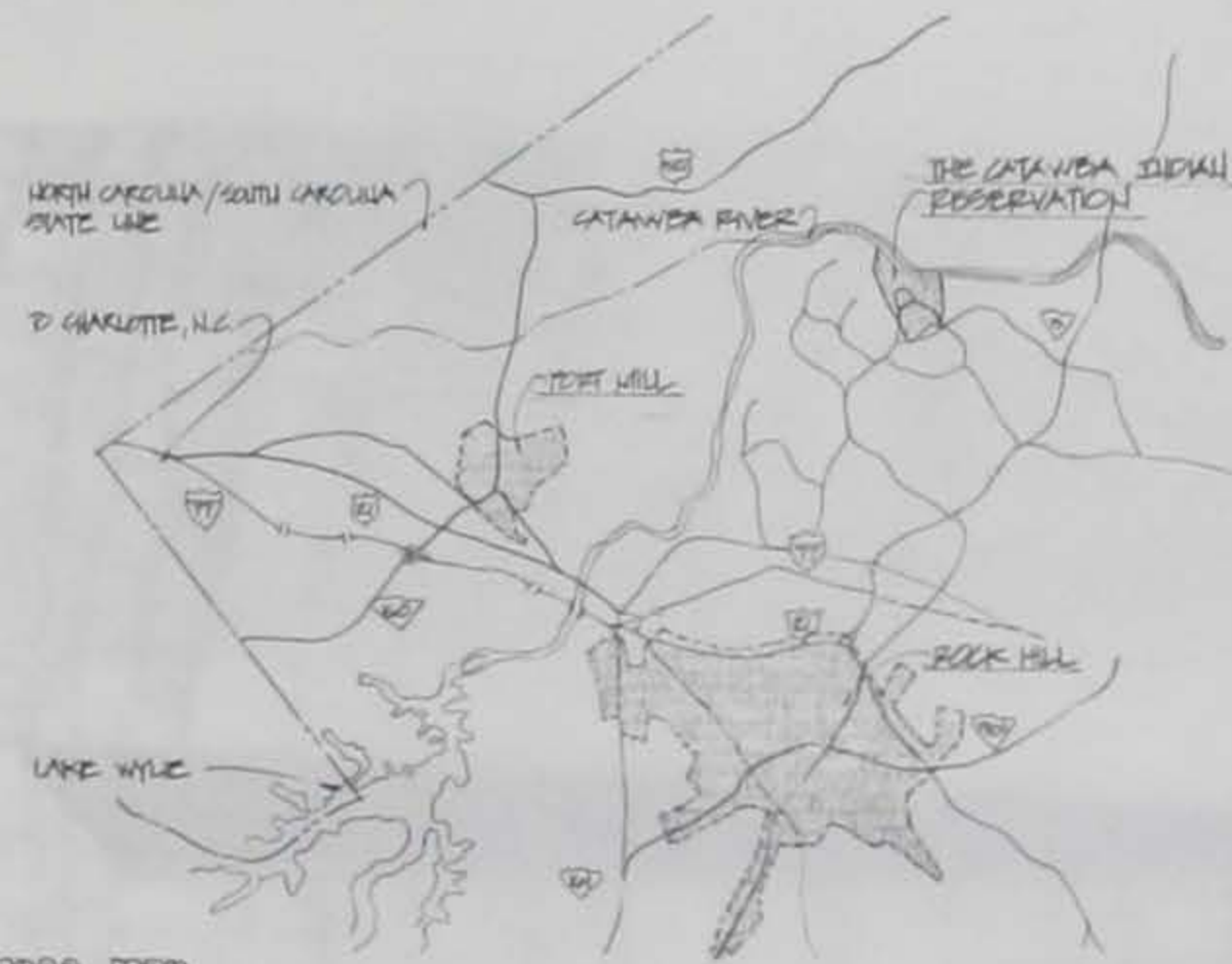
of the native materials available in the area (i.e. field stone).

It must be reiterated that the primary use of the facility is the Indian, and as such must serve as a constant reminder and inspiration as to who the Catawbas are and who they can be. Secondly, the facility must leave the non-Indian visitor with the recognition of a way of life different from his own through the experience of the spaces and movement within.

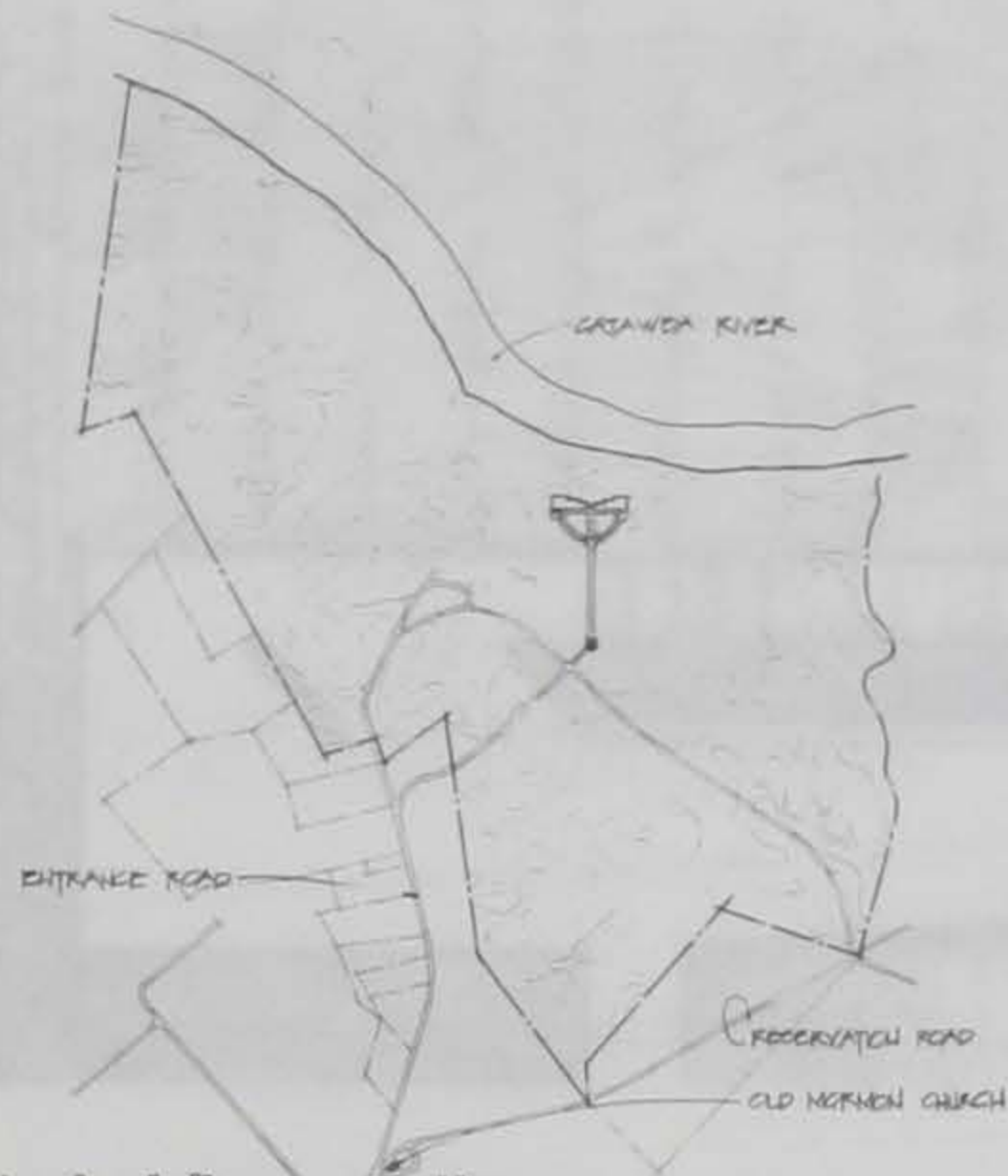
A
CULTURAL/COMMUNITY CENTER
FOR THE
CATAWBA INDIAN RESERVATION

James R. Staehle





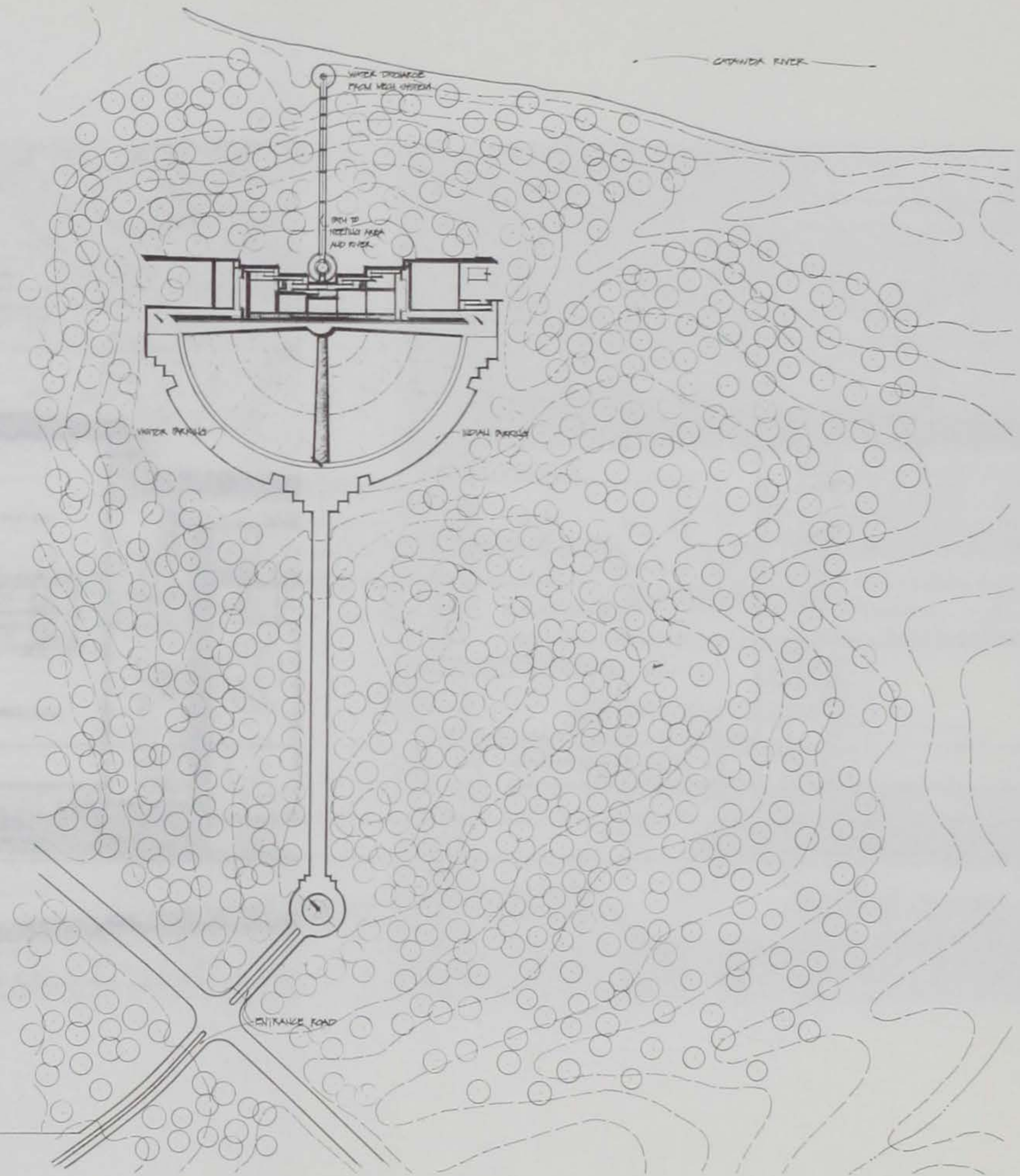
area map

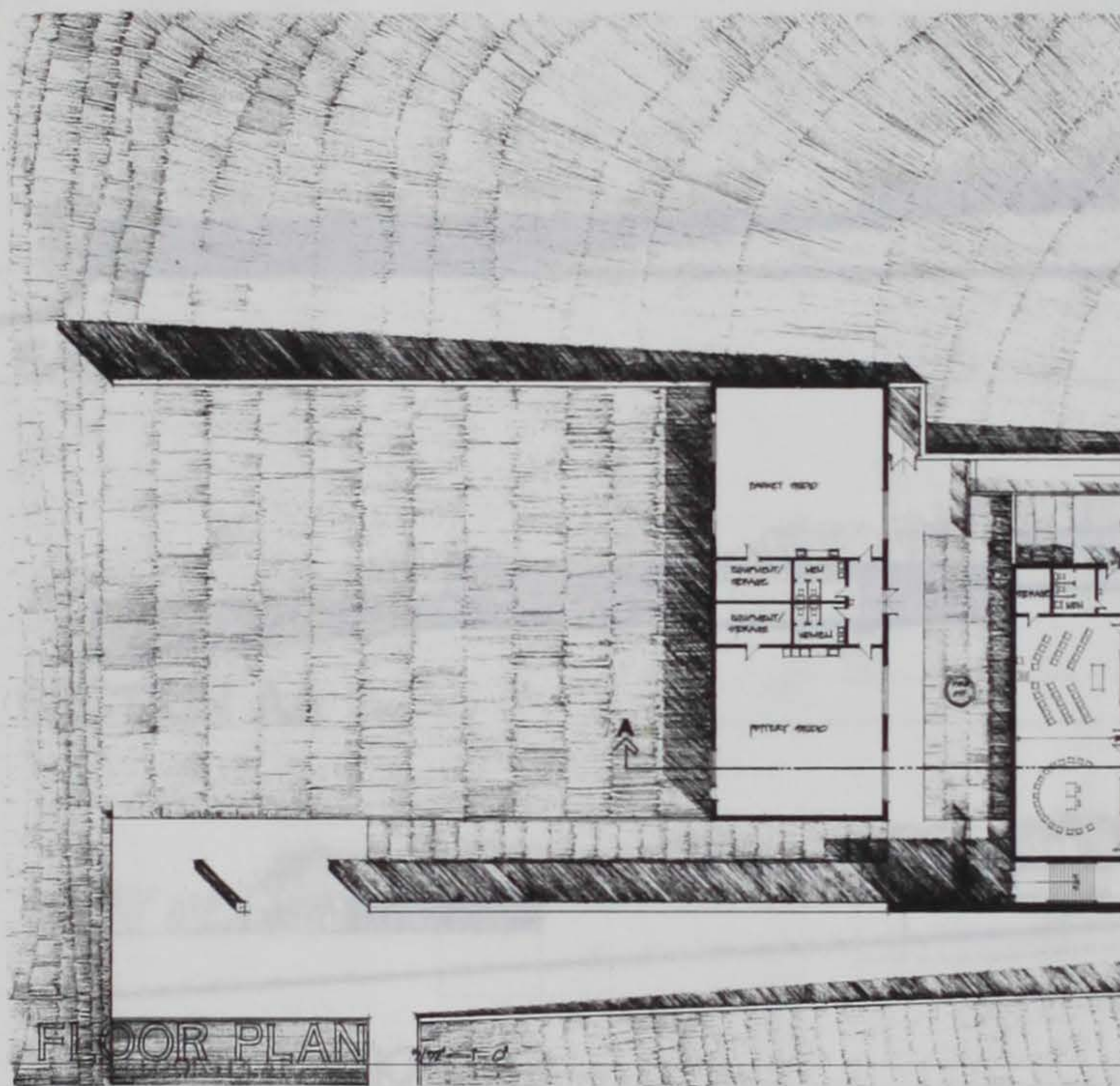


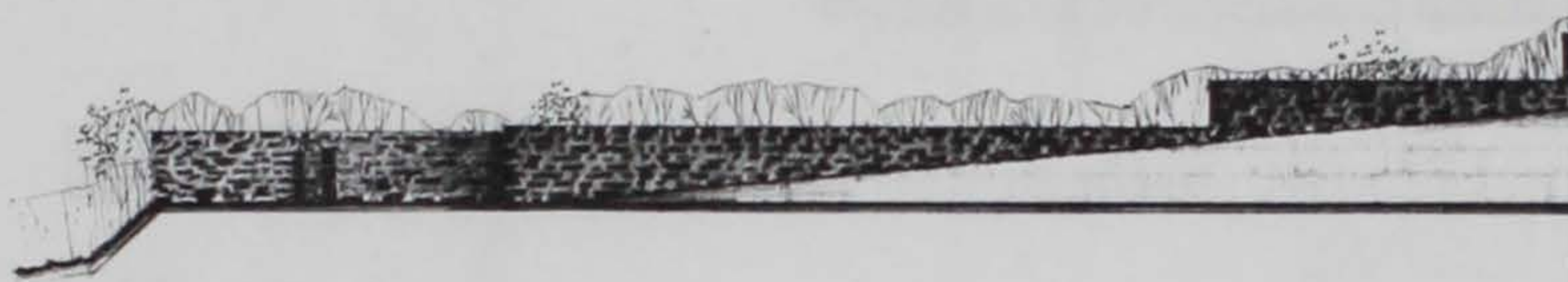
catawba indian reservation

SITE PLAN

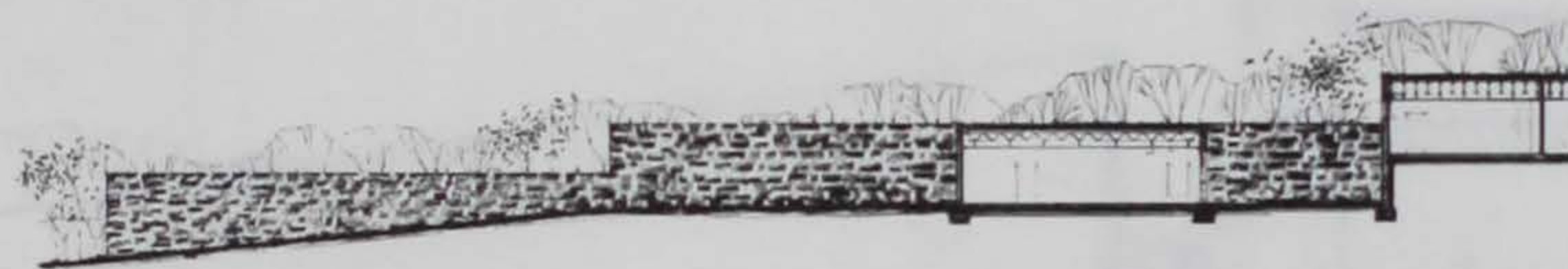
1"=100'-0"



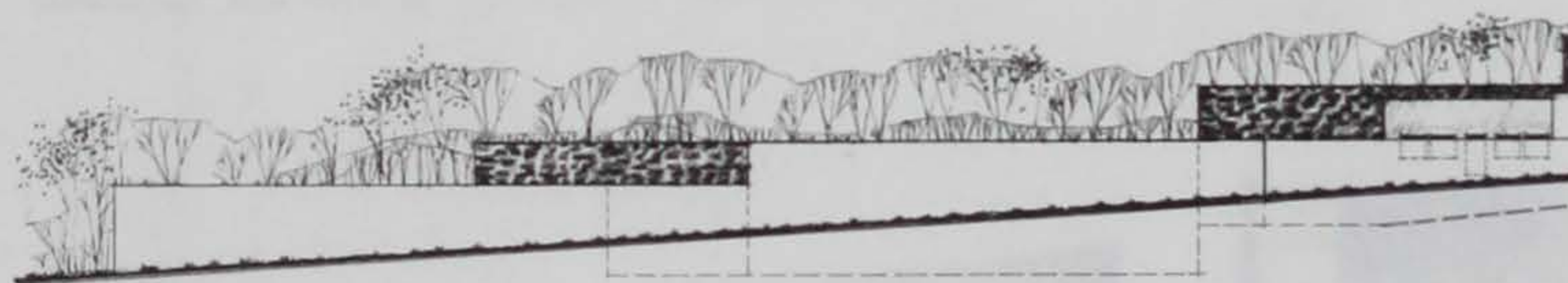




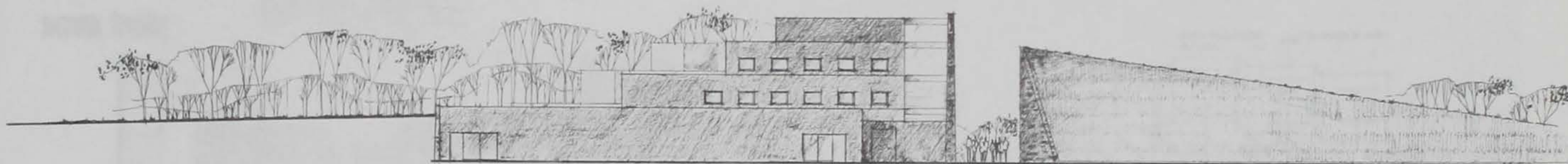
EAST ELEVATION $\frac{1}{8}'' = 1'-0''$



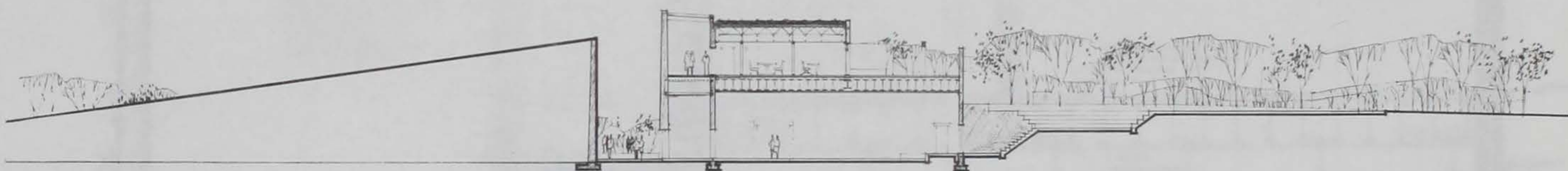
SECTION AA $\frac{1}{8}'' = 1'-0''$



WEST ELEVATION $\frac{1}{8}'' = 1'-0''$



NORTH ELEVATION $\frac{1}{8}'' = 1'-0''$



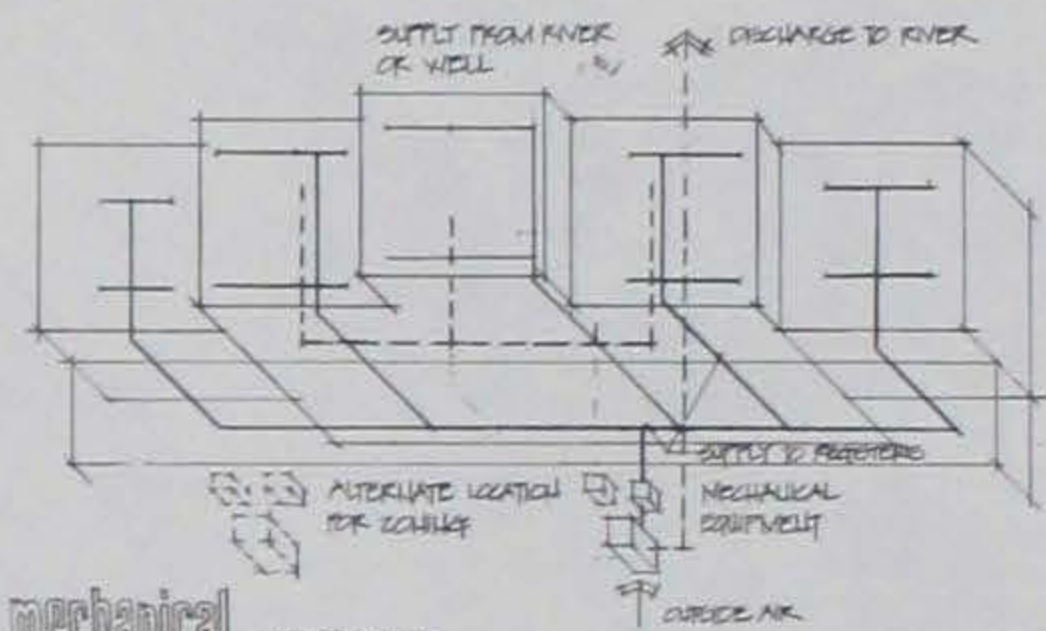
SECTION BB $\frac{1}{8}'' = 1'-0''$



SOUTH ELEVATION $\frac{1}{8}'' = 1'-0''$

museum framing

roof framing



mechanical

WATER TO AIR

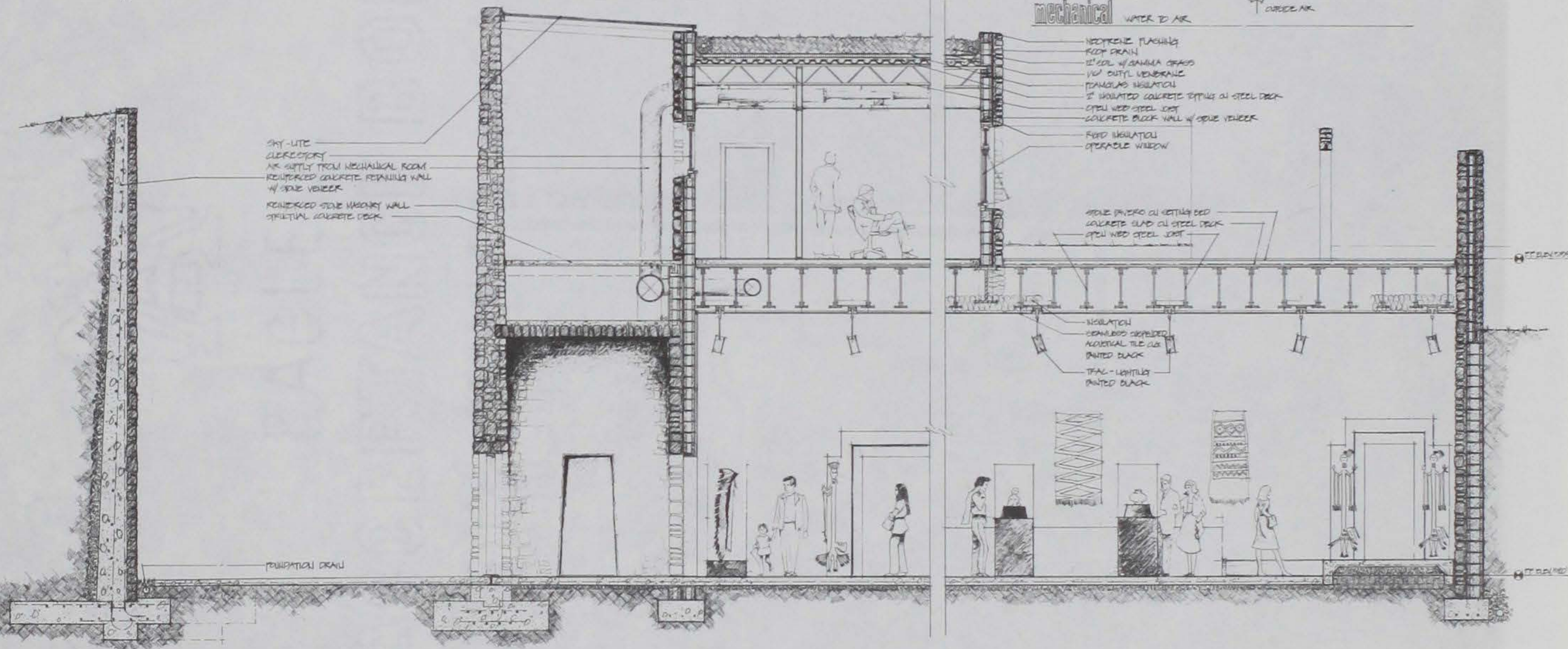
- NEOPRENE FLASHING
- ROOF DRAIN
- 2" SOL. W/ DRAINAGE CHAN.
- 1/2" DUTYL VENEER
- 2" INSULATED CONCRETE TYPING ON STEEL DECK
- STEEL WED STEEL JOIST
- CONCRETE BLOCK WALL W/ GROUT VENEER
- FIBER INSULATION
- OPERABLE WINDOW

- STEEL DECK OR GUTTER BED
- CONCRETE SLAB ON STEEL DECK
- STEEL WED STEEL JOIST

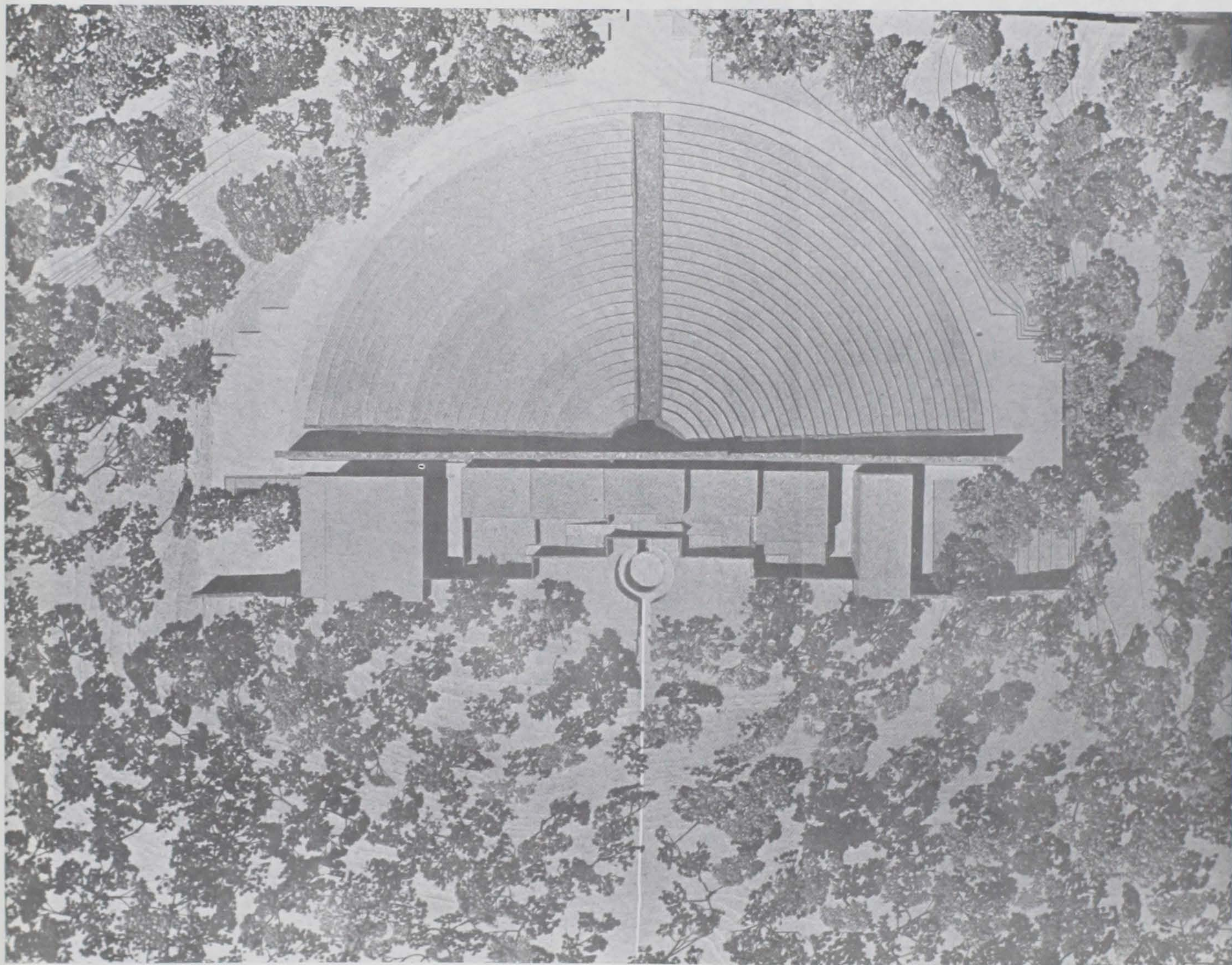
- INSULATION
- CEILING TILES SUSPENDED
- ACUSTICAL TILE CLS
- PAINTED BLACK
- TRAC - LIGHTS
- PAINTED BLACK

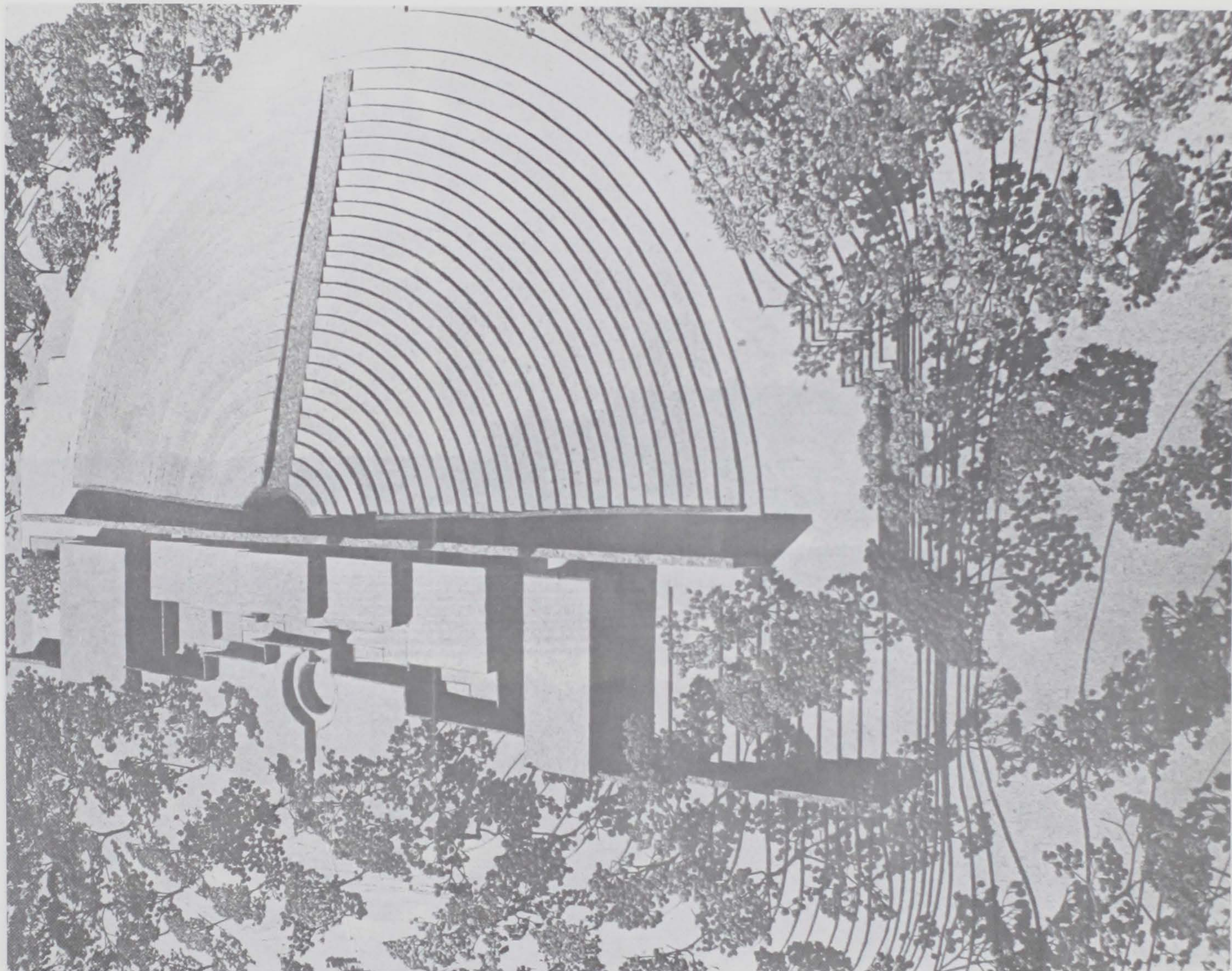
- SKY-LITE
- CLERESTORY
- AIR SUPPLY FROM MECHANICAL ROOM
- REINFORCED CONCRETE RETAINING WALL
- W/ GROUT VENEER
- REINFORCED STONE MASONRY WALL
- STRUCTURAL CONCRETE DECK

PERIMETER DRAIN



CONSTRUCTION SECTION 7/8" = 1'-0"









1. United States Census Report, 1978, from the United States Government Printing Office, Washington, D.C., 1974.

2. Charles E. Parrie and Lorane H. Parrie, "Indian Children: The Struggle for Survival," *Social Work*, XXI, No. 5 (September, 1976), pp. 386-387.

3. A Brief History of the Catawba Tribe in South Carolina, The Catawba Regional Planning Council, p. 4.

4. Virgil J. Vogel. This Country Was Ours, (New York: Harper and Row, Publishers, 1977), p. 64.

5. Michael P. Rogin. Fathers and Children, (New York: Random House, 1975; Vintage Books, 1975), p. 4.

6. Vogel, This Country Was Ours, p. 159.

7. Dee Brown. Bury My Heart at Wounded Knee, (New York: A National General Company, 1970), p. 251.

8. William T. Hagan. "Alcoba, Tomcat, and Cattlemen, 1867-1906: A Case Study in the Failure of the United States Reservation Policy," The American Indian, ed. by Morris Wilson (Santa Barbara: The University of California Press, 1974), pp. 81-82.

9. Vogel, This Country Was Ours, p. 156.

FOOTNOTES

1. United States Census Report, 1970, from the United States Government Printing Office, Washington, D.C., 1974.

2. Charles E. Farris and Lorane E. Farris, "Indian Children: The Struggle for Survival," Social Work, XXI, No. 5 (September, 1976), pp. 386-387.

3. A Brief History of the Catawba Tribe in South Carolina, The Catawba Regional Planning Council, p. 4.

4. Virgil J. Vogel. This Country Was Ours, (New York: Harper and Row, Publishers, 1972), p. 64.

5. Michael P. Rogin. Fathers and Children, (New York: Random House, 1975; Vintage Books, 1975), p. 4.

6. Vogel, This Country Was Ours, p. 150.

7. Dee Brown. Bury My Heart at Wounded Knee, (New York: A National General Company, 1970), p. 261.

8. William T. Hogan. "Kiowas, Comanches, and Cattlemen, 1967-1906: A Case Study of the Failure of the United States Reservation Policy," The American Indian, ed. by Norris Hundley, (Santa Barbara: The University of California Press, 1974), pp. 81-82.

9. Vogel, This Country Was Ours, pp. 195-196.

10. A Brief History of the Catawba Tribe in South Carolina, The Catawba Regional Planning Council, p. 10.

11. Robert Burnette. The Road to Wounded Knee, (New York: Bantam Books, Inc., 1974), p. 92.

12. Vine Deloria, Jr. The Indian Affair. (New York: Friendship Press, 1974), p. 26.

13. Ibid., p. 32.

14. Harold E. Fay and D'Arcy McNickle. Indians and Other Americans, (New York: Perennial Library, 1959), p. 224.

15. Alvin M. Josephy, Jr. Red Power, (New York: American Heritage Press, 1971), p. 223.

16. Ibid., pp. 232-237.

17. Burnette, The Road to Wounded Knee, p. 165.

18. Jim G. Good Tracks. "Native American Non-interference," Social Work, XVIII, (November, 1973), p. 30.

19. Ronald G. Lewis and Man Keung Ho. "Social Work With Native Americans," Social Work, XX, (September, 1975), p. 381.

20. Ibid., p. 380.

21. Ibid., p. 379.

22. Good Tracks, "Native American Non-interference," p. 33.

23. Vine Deloria, Jr. Custer Died for Your Sins, (New York: The MacMillan Company, 1969), p. 128.

24. F. W. Hidge, ed. Handbook of American Indians North of Mexico, I, p. 213.

25. Chapman J. Milling. Colonial South Carolina: Two Contemporary Descriptions, p. 68.

26. Douglas Summers Brown. The Catawba Indians, (Columbia: University of South Carolina Press, 1966), p. 5.

27. Henry Schoolcraft. History and Statistical Information Respecting...The Indian Tribes of the United States, III, p. 228.

28. Brown, The Catawba Indians, p. 6.

29. Ibid., p. 70.

30. Ibid., p. 101.

31. Steven G. Baker. The Historic Catawba Peoples: Exploratory Perspectives in Ethno-history and Archaeology, (Department of History, University of South Carolina, 1975), p. 58.

32. Ibid., p. 108.

33. Ibid., p. 121.

34. Ibid., p. 130.

35. Ibid., p. 136.

36. Ibid., p. 140.

37. Brown, The Catawba Indians, p. 320.
38. Ibid., pp. 337-339.
39. A Brief History of the Catawba Tribe in South Carolina, The Catawba Regional Planning Council, p. 26.
40. Brown, The Catawba Indians, pp. 340-341.
41. Ibid., pp. 353-354.
42. Ibid., p. 357.
43. Ibid., p. 360.
44. Ibid., p. 362.
45. Ibid., p. 363.
46. Catawba Regional Planning Council. Catawba Indian Overall Economic Development Plan, July, 1977, p. 6.
47. Ibid., p. 7.
48. Ibid., pp. 18-19.
49. A Brief History of the Catawba Tribe in South Carolina, The Catawba Regional Planning Council, p. 32.
50. Charles M. Hudson. The Catawba Nation, (Athens: University of Georgia Press, 1970), p. 3.
51. Good Tracks, "Native American Non-interference," p. 32.

52. Roger Trimnal Interview, (March, 1976).
53. Ibid., pp. 109, 114.
54. A Brief History of the Catawba Tribe in South Carolina, The Catawba Regional Planning Council, p. 32.
55. Wilbur Smith and Associates. Economic Development Strategy for the Catawba Indian Nation, June 1981, pp. 23-26.
56. Ibid., pp. 27-39.
57. Ibid., pp. 12-13.
58. Ibid., pp. 39-47.
59. Ibid., pp. 9-11.
60. Ibid., pp. 5-8.
61. Catawba Regional Planning Council. Land Development Plan: The Catawba Region, June, 1978, p. 1.
62. Ibid., pp. 21-23.
63. Ibid., p. 23.
64. Ibid., p. 1.
65. United States Department of Agriculture, Soil Survey of York County, South Carolina, April, 1965, p. 104.
66. Catawba Regional Planning Council. Land Development Land: The Catawba Region, p. 1.

67. United States Department of Agriculture,
Soil Survey of York County, South Carolina,
p. 104.

68. Catawba Regional Planning Council.
Land Development Plan: The Catawba Region,
pp. 2-3.

BIBLIOGRAPHY

- Baker, Steven G. The Historic Catawba Peoples: Exploratory Perspectives in Ethnohistory and Archaeology. Department of History, University of South Carolina, 1975.
- Brown, Don. Bury My Heart at Wounded Knee. New York: Holt, Rinehart, and Winston, Inc., 1920; Bantam Books, 1971.
- Brown, Douglas Summers. The Catawba Indians. Columbia: The University of South Carolina Press, 1966.
- Burnette, Robert. The Road to Wounded Knee. New York: Bantam Books, Inc., 1974.
- Catawba Regional Planning Council. A Brief History of the Catawba Tribe in South Carolina.
- Catawba Regional Planning Council. Catawba Indian Overall Economic Development Plan. July, 1977.
- Catawba Regional Planning Council. Land Development Plan: The Catawba Region. June, 1978.
- Deloria, Vine, Jr. Custer Died for Your Sins. Avon Books. New York: The MacMillan Company, 1970.
- Deloria, Vine, Jr. The Indian Fight. New York: Friendship Press, 1974.
- Farris, Charles E., and Farris, Emma A. "Indian Children: The Unknown Unsurvived." Southwest 10: 1 (1976), 32-37.

BIBLIOGRAPHY

Baker, Steven G. The Historic Catawba Peoples: Exploratory Perspectives in Ethnohistory and Archaeology. Department of History, University of South Carolina, 1975.

Brown, Dee. Bury My Heart at Wounded Knee. New York: Holt, Rinehart, and Winston, Inc., 1970, Bantam Books, 1971.

Brown, Douglas Summers. The Catawba Indians. Columbia: The University of South Carolina Press, 1966.

Burnette, Robert. The Road to Wounded Knee. New York: Bantam Books, Inc., 1974.

Catawba Regional Planning Council. A Brief History of the Catawba Tribe in South Carolina.

Catawba Regional Planning Council. Catawba Indian Overall Economic Development Plan. July, 1977.

Catawba Regional Planning Council. Land Development Plan: The Catawba Region. June, 1978.

Deloria, Vine, Jr. Custer Died for Your Sins. Avon Books. New York: The MacMillan Company, 1970.

Deloria, Vine, Jr. The Indian Affair. New York: Friendship Press, 1974.

Farris, Charles E., and Farris, Lorene S. "Indian Children: The Struggle for Survival," Social Work, XXI (September, 1976), 386-389.

Fey, Harold, and McNickle, D'Arcy. Indians and Other Americans. New York: Harper and Brothers, 1959; Perennial Library, 1970.

Good Tracks, Jimm G. "Native American Non-interference." Social Work, XVIII (November, 1973), 30-34.

Hodge, F. W., ed. Handbook of American Indians North of Mexico. I.

Hogan, William T. "Kiowas, Comanches, and Cattlemen, 1867-1906: A Case Study of the Failure of the United States Reservation Policy." The American Indian. Edited by Norris Hundley. Santa Barbara: The University of California Press and the Pacific Coast, American Historical Assoc., 1974, Clio Press, Inc., 1974.

Hudson, Charles M. The Catawba Nation. Athens; University of Georgia Press, 1970.

Josephy, Alvin M. Red Power: The American Indian's Fight for Freedom. New York: American Heritage Press, 1971.

Lewis, Ronald G., and Man Keung Ho, "Social Work With Native Americans." Social Work, XX (September, 1975), 379-382.

Milling, Chapman J. Red Carolinians. Columbia: The University of South Carolina Press, 1969.

Rogin, Michael Paul. Fathers and Children. New York: Random House, 1975; Vintage Books, 1976.

Schoolcraft, Henry. History and Statistical Information Respecting...The Indian Tribes of the United States. III.

Soil Survey of York County. United States Department of Agriculture, April, 1965.

Trimnal, Roger. Interview, March, 1976.

United States Census Report, 1970. Washington, D.C.: United States Government Printing Office, 1974.

Vogel, Virgil J. This Country Was Ours. New York: Harper and Row, 1972.

Wilbur Smith and Associates. Economic Development Stragety for the Catawba Indian Nation, June, 1981.